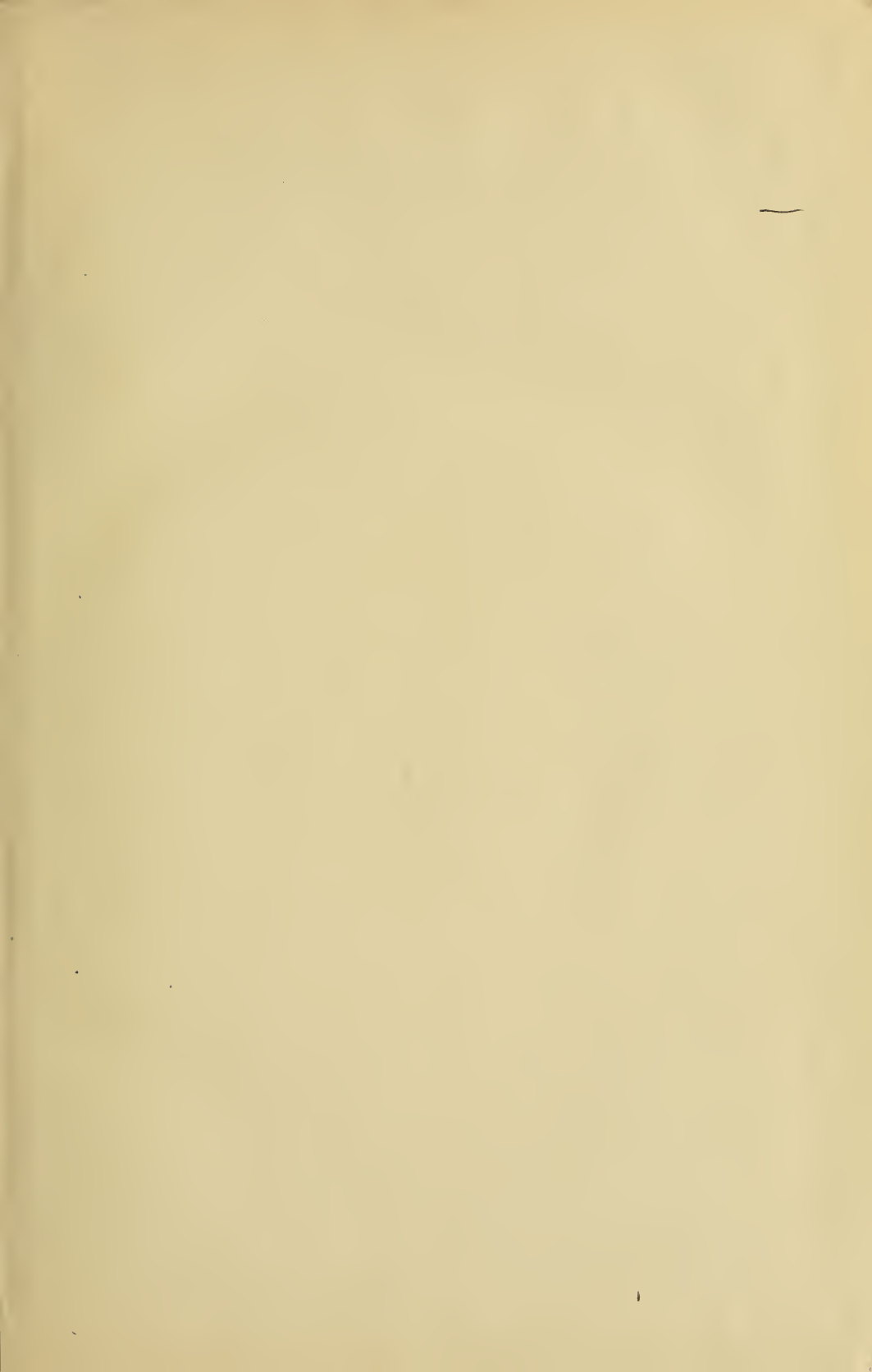




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Book 1





Second International Moral Education Congress

The Hague, August 22-27, 1912

*Papers Contributed by American Writers and
Review of Recent American Literature
on Moral Education*

Published by
The American Committee of the
International Congress



SECOND INTERNATIONAL MORAL EDUCATION CONGRESS

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*Papers Contributed by American Writers and
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THE DEVELOPMENT OF MORAL THOUGHTFULNESS IN THE SCHOOL

PROFESSOR FRANK CHAPMAN SHARP

THOSE who believe that the school should undertake systematic work for the moralization of its pupils, seem, in the main, to be divided into two camps, those who rely for the attainment of their end upon moral instruction, and those who put their trust in moral training. The former use the lecture, in one or another of its various forms, or the text-book, and appeal chiefly to their pupils' powers of apprehension and memory. Most of its representatives confine their attention to the problem, what modes of conduct are right or wrong. But this limitation is not inherent in the system. The laws of life, and the technique of dealing with temptation, may form a part of such a programme as well as anything else. The essence of the method is that the end is knowledge, and the means, the imparting of information by the teacher. The advocates of the second method, on the other hand, seek to provide conditions, whether in the class room or out of school hours, that will make for the formation of habits of right action.

The first of these methods is a constant object of ridicule for the representatives of the second. It has been likened by them to the attempt to teach swimming by instruction given to the pupil when on land. Now it is one of the purposes of this paper to show that instruction in morals should be reduced to a minimum. But in so far as the criticism referred to is directed against the value to children and young people of information about the moral life, it misses the mark. Knowledge may not, by itself, be an efficient cause of moral action, but it is a *conditio sine qua non*. And there is only too much of it—and that, in part, of the highest importance,—that is a sealed book not merely to the child, but often to his parents. How many people know, what Comte, among others, has tried to teach us, that it is the duty of every person living by any useful work to regard himself, not as an individual working for his own private benefit, but as a public functionary, working for the benefit of society? And that the duty here stated is as sacred as, and indeed is at the foundation of the duty not to

steal? How many newspaper owners have ever stopped to consider whether in advertising certain patent medicines they were not, in effect, guilty of murder? No one can maintain that such knowledge, properly imparted, will have no effect upon conduct. A letter of some forty words, written to the proprietor of *Colliers' Weekly* by a stranger, led to the exclusion of all such matter from that paper, and more than that, to one of the most vigorous campaigns against the patent medicine evil ever undertaken in the United States.¹

But the need of information on the part of the child or youth extends much farther than these illustrations suggest. He needs a knowledge of the laws upon which the development of character depends; of the nature of his fellow beings; of their wants and his power to supply them. He should, for example, become acquainted with the laws of habit, and with the intimate and complicated relationships between physical and moral health. He must be brought to see the importance of self-knowledge, and to grasp the technique of self-control. He must learn that success in self-control is possible, even to the most hard-pressed, by being shown what others have endured on their way to conquest; and he must recognize that his own struggles are nothing exceptional, but are, on the contrary, whether in one form or another, nothing other than the common lot. Again he must be made to see the possibilities of good locked up in even the most unpromising of his fellow men, as a protection against the cynicism which is the bitterest foe of the spirit of service; he must learn that the life of service means, not weakness of will, but strength; he must be shown that the best in his own life is the product of the honest and faithful work of others, sometimes secured to him through the greatest sacrifices on their part; he must discover how high human nature can climb, that both humility and aspiration may be awakened. Once more, he needs to be shown that the law of cause and effect works in human affairs with the same inexorability that it does in nature, and he ought to be taught what the leading laws are. Such knowledge is an essential part of his equipment for life, and much of it can be obtained only through some form of class room work. There may be a better method of supplying this information than by pouring it in by means of the lecture or text-book. But at all events only a small part of it can be imparted through the process of training, and till

¹ J. A. Thayer, "Astir, A Publisher's Life Story," p. 205.

something better is provided, the pouring in method cannot be rejected.

The importance of the second method, that of training to the desired modes of action, has been so well presented again and again, that it can be dismissed in this place with a very few words. Knowledge must awaken feeling, and this latter find for itself an habitual channel to action; or the result is one of those two monstrosities, the moral pedant stuffed with knowledge which he never thinks of using, or the still more repellent and hopeless sentimentalist. The channels between thought and action must be opened and continually deepened. This work moral training aims to do.

Each of these methods, then, has its place in a complete programme of moral education. Each has also its very serious limitations. We begin with the first mentioned. In the first place the pouring in process, whether employed in this or any other field of instruction, does not even accomplish satisfactorily the narrow aims which it sets before itself. Material introduced into the system in this manner is, in great part, not assimilated, and even where it is, is not apt to be long retained by the memory. But this is the least count in the indictment. Suppose these ends attained as completely as you will, it still remains true that your pupil has not gained appreciably in the power to observe, to analyze, and to reason. What then is he going to do when he is in a situation which your instructions have not covered? You will find him ordinarily unable to make even the simplest application of the principles which you have inculcated with so much care.

These strictures on the text-book and lecture system apply to every part of the field of knowledge from history to astronomy. But in the field here under consideration there are additional very serious objections to its use. No distinction is more frequently overlooked than that between what we believe and what we believe we believe, and, in matters moral, few distinctions are more important. Ask a hundred persons who regard the Sermon on the Mount as an infallible, God-given revelation, whether they consider revenge wrong, and the majority will answer, Yes. Put concrete cases to them, and carefully eliminate from the situation the necessity of punishment on any other grounds than the retributive; the overwhelming majority will justify punishment in revenge. Face them with the specific prohibitions of Matthew v, and at least half will stand by their guns. Indeed so weak is mere authority where

it comes into conflict with convictions having their source in deeply rooted emotions, that although for sixteen centuries the gospels have been the official guide of morals in Christendom, during the greater part of this time the belief has been not merely cherished in the bottom of the heart, but openly formulated and all but universally avowed, that revenge under certain circumstances is not merely a right, but the most sacred of duties. What holds for a book regarded as infallible will certainly hold for the teacher who can urge no claim to infallibility. Dr. Elliott, who has been conducting courses in moral instruction in the New York Ethical Culture School for many years, informs me that nothing which he can say avails to convince his twelve to fourteen year old pupils that revenge is wrong.² Moral instruction does not have a mass of putty to deal with, as many people vainly imagine. Ideal, however incoherent and imperfectly formulated, faces ideal from the day the teacher is confronted with his pupil in the school. Where there is conflict you can produce conviction, in the main, only by showing that your own ideal is the more adequate representation of what he is blindly groping for. Now you can perhaps accomplish this end by a demonstration which you yourself conduct, as teacher, for the benefit of your class, as some teachers demonstrate for their classes the propositions in geometry. But apart from the more obvious difference between mathematics and morals, in the latter field self-interest and powerful passions tend to deflect the attention and paralyze thought along one line, and produce hypertrophy of attention and thought along the opposite line, so that even where there is verbal assent, there may not be even the beginnings of genuine conviction. And where there is momentary conviction — we have all observed examples of this — it may be wiped from the memory, like the pencil-marks upon the slate, within an hour's time. Suppose, however, conviction to have been produced — and preserved. There is still a gap before action is reached. Ordinarily, especially in the young, some amount of realization is requisite in order to bring about action, if forces of any strength are marshalled in opposition. But information poured into the mind from without is not the most efficient instrument for the production of a realizing sense of the demands of a situation which

² Our entire theory of the influence of authority upon moral ideals needs a thorough overhauling. It is in about the same stage to-day that the theories (or rather guesses) concerning the mental processes of animals were fifty years ago.

the child meets in the course of actual experience. Consequently there often remains a great gulf between moral instruction and moral practice, the existence of which its enemies have not been slow to observe and proclaim.

The system of moralization through training to action, has, in its turn, limitations equally serious. Some of them were pointed out above in the presentation of the need, on the part of the young, for knowledge about the moral life. There are others just as far-reaching. The aim of this method is to produce habits of action. But habit merely means doing what you have done before. What starts the habit? Is it fear of punishment of one sort or another? If so, when the pressure is removed from the young person on his leaving school—we are not speaking of those, who, like certain soldiers, have been subjected to that kind of pressure for a quarter of a century—he is practically certain to relapse in the face of temptation. The members of the athletic teams of our high schools are not allowed to smoke during the training season. Do they, or do they not, return to their smoking after they have “broken training”? Our high school principals have but one answer. Habits of promptness, neatness, order, etc., are fairly well enforced in our American schools. Do business men who employ the boys fresh from the schools find these qualities ingrained in them? So far from it, that there is nothing but complaints at their absence. I have had occasion to observe the effects upon the pupils of the training given by military schools, after these pupils have become students at the university. In the majority of cases—not all—one or two years are sufficient to remove all traces of the training so carefully enforced in such matters as order and neatness. Suppose the graduate of such a school has been taught in this external fashion, both at school and at home, to tell the truth. He enters the employment of a man who orders him to lie to his customers. The penalty is dismissal. If the position is a specially promising one, how long will the opposition of a merely mechanically acquired habit like this, last? Evidently when a young man leaves school he must go forth equipped not merely with habits, but also with so profound a sense of the importance of the modes of conduct which they represent that he will value them more highly than what he may lose by his loyalty to them.

The formation of habits, then, in the fashion recommended

by Locke in his *Thoughts on Education*, and all too faithfully followed by many teachers to this day — the formation of habits in this fashion is but one step in the solution of a great problem. It creates at best a machine which when well started would doubtless run on forever if it were not for the existence of friction. But morality involves a conflict with opposing forces, and in this we must depend not upon inertia but life. What is required, therefore, is a spirit of positive and ardent devotion to moral ideals. This alone can beget that loyalty to goodness which prompts to endurance for its sake. "No heart is pure that is not passionate; no virtue is safe that is not enthusiastic," writes the author of *Ecce Homo*. Not that it will ever be possible to dispense with the training, whether self-imposed or imposed by the parent or teacher, that issues in habit. The ideal must make a channel by which it habitually passes over into action, or the outcome will be a weak, nerveless sentimentalist, a nuisance — or worse — to others, and a curse to himself. But if the habit is to stand the test of time the channel must be made by the *ideal*. To create a system of habits rooted in ideals, this, and nothing less than this must be the aim of moral education.

For the development of these ideals the English seem to rely very largely upon "the atmosphere of the school." Here, again, is something which is not merely good but also indispensable, as far as it goes. But it is far from sufficient. The individual leans upon public opinion. When that support is taken away is it certain that he will be found to have learned to walk alone? I think not. Will he have developed independence and intelligence of judgment? Will he exhibit the old habits when transplanted to new fields? Mr. H. Bompas Smith answers the first of these last two questions squarely in the negative. The second he answers by saying that the pupils do not apply the principles in which they have been exercised in the school to their duties as citizens.³ If so, is it likely that they apply them in any marked degree to such fields as their vocations?

It has been sought to improve matters by introducing opportunities for mutual helps in the life of the pupils, whether in their play or in their school work. Again this is valuable but insufficient. In class room work of practically any sort, great care

³ See *Moral Instruction and Training in Schools*, edited by M. E. Sadler, Vol. I, p. 118, ff.

must be taken that the help offered by one pupil to another is not of the indiscriminate kind which pauperizes the recipient, and the constant necessity incumbent upon the teacher to see that this precaution is observed materially narrows the range of benefactions that may properly be permitted. But even where they are permissible, at the best such services can ordinarily be nothing more than mere courtesies, costing the giver little, developing, beyond question, his "good nature," but making few more serious calls upon character than the ordinary amenities of polite society. Much has been said of the value of common work for a common end. At the great negro industrial school at Tuskegee, Alabama, founded by Booker T. Washington, the pupils have built with their own hands all but one or two of the buildings. This hard toil, continued for months, lasting several hours a day, carried on for a common cause, may well have strengthened in the best of them the enthusiasm for service. But they were making real sacrifices of time and energy, and not as a piece of moral gymnastics, but as the only means by which absolutely necessary accommodations could be provided for themselves and their successors. Such conditions the ordinary school can, under the most favorable circumstances, only faintly duplicate. But as the cause is, so will be the effect.

Our conclusion is that to obtain the largest results, the methods now most frequently employed must be supplemented by others. We shall present the claims and describe the procedure of what we consider the most important of these.

Probably no teacher of the nineteenth century was so intimately acquainted with the nature of the school boy as Arnold of Rugby. Certainly none accomplished so much for the training of his character. Arnold writes in one of his letters:⁴ "When I look around upon boys or men, there seems to me some one point or quality which distinguishes really noble persons from ordinary ones; it is not religious feeling, it is not honesty or kindness; but it seems to me to be moral thoughtfulness." The reason for this conviction is doubtless to be found in the following statement from a sermon preached in Rugby chapel:⁵ "He who does not think must surely do one of two things—he must submit himself entirely to be

⁴ *The Life and Correspondence of Thomas Arnold*, by Arthur Penrhyn Stanley, Vol. II, p. 13 (Fifth Edition).

⁵ *Sermons*, Vol. II, No. XII.

guided by the advice and direction of others, like young children, or else he must certainly go wrong." This assertion may not hold quite true for that comparatively small class of whom Wordsworth sang in his *Ode to Duty*:

"Glad hearts! without reproach or blot
Who do thy work and know it not."

But no one can deny that it is commonly wrong action that is action along the line of the least resistance; while observation and sound theory unite to convince us of the truth of the essential element in Arnold's position, namely that it is thought about the issues of conduct that most effectively calls forth the ideals which are capable of conquering the lower passions and the narrower and meaner impulses of our nature. Here, therefore, is suggested a third aim, and implicitly a third method of moral education.

What then is moral thoughtfulness? It is at once a power and a habit, the power and the habit, namely, of reflecting upon the moral issues involved in conduct. He who possesses it is likely, in the end, to come into possession of most of the information which moral instruction aims to bestow; what he has learned will not be forgotten; he will be able to find his way amid circumstances concerning which his instructor has supplied him with no information, and to discover the moral issues at stake in situations concerning which his instructor has said nothing. The convictions obtained by the use of his own faculties will be his own property, and the distinction between what he believes and what he believes he believes will disappear. Furthermore what he has gained will be seen by him in its concreteness. This means that its content is realized and its significance apprehended. It therefore tends, through its hold upon the imagination, to kindle strongly the feelings, and accordingly has a much increased chance of passing over into action. When temptation assails him, he possesses a resource which no mere reliance upon habit or public opinion could afford, the strength of reasoned conviction. He does not fight for what he only vaguely feels, but for clearly recognized and definitely appraised values. The deliberate aim of seeking the best becomes incorporated into his programme of life, with the result, as in the case of every clearly conceived and persistently pursued aim, that the interests involved grow more and more precious to him with the passage of time. Thus three things are accomplished: the sig-

nificance of our every-day actions, their relations to our ideals, are uncovered; the kinds of action demanded by our ideals are discovered; and the ideals themselves, in becoming defined and formulated and made the object of our solicitude are broadened in range and strengthened in their hold upon our affections.

This method—the method of training conscience, or moral education, as it might perhaps be called, in the narrower sense of that term,—is not presented as a cure-all. Those who pretend to have such wares for sale are charlatans. It is presented as, at most points, the most effective method of supplying information concerning the moral life, and as a method of training the powers which are the ultimate source of reasonable conduct, a method without which the undoubtedly indispensable work of training habits of action will fail to produce the best fruits.

In discussing the methods to be used in developing moral thoughtfulness I shall confine myself to the high school, where alone I have observation and experience of my own to serve as the basis for conclusions. The average pupil enters the American high school at fourteen, and if he completes the course remains four years. The methods appropriate for the first year are quite different from those that should be employed in the last two or three. Limitations of space compel me to confine myself to the latter.

The power and the habit of reflecting upon the moral issues of life can of course be developed only by exercise. The procedure employed will accordingly be systematic class discussion, a discussion led, but never dominated by the teacher. These discussions must be preceded by careful preparation on the part of the pupil. To develop the habit of passing snap-shot opinions upon moral matters would be worse than to attempt to do nothing at all in this field. Ordinarily the subject matter will be supplied by a series of questions, which will be mimeographed or printed and distributed to the pupils in advance. The students should be urged not merely to reflect upon them seriously by themselves, but to talk them over with their class-mates and parents. There are cases where this has led to the first serious discussion about life between the boy and the father.

Three great questions lie at the foundation of all the more specific ones. The first one is: What, in the circumstances under consideration, is the right course of action? In order to answer

this, the pupils must be trained to discover just what these circumstances are in each case. For example, a high school student is informed that one whom he has hitherto regarded as his friend has been lying about him in order to wrest from him some class or athletic honor. The question thereupon arises, What are the real circumstances? The class must be led to discover for itself — and this can be done even with thirteen year old children — that the victim, after having assured himself that the report is true, is bound to ask and answer the following questions: (a) Did he really mean to wrong me (e. g., Was he clearly conscious that what he was saying about me was not true?). (b) Were his statements made deliberately, or on the spur of the moment? (c) Are there any extenuating circumstances in the case, which I should expect others to apply to me, in a like situation, in passing judgment upon me? (d) Have I been wronging him (or others) in any way which would explain and in part extenuate his action? (e) Is it possible that he is already repentant? (f) Is there anything in his home life or other surroundings that should make me judge him more leniently for this fault than I ought to judge myself for a similar offense? (g) Has he done me favors in the past, or shown good qualities which now I ought not to forget? These questions form the prolegomena, but the necessary prolegomena, to the farther problem of how I ought to treat the wrong doer.

Again, the problem of the nature of the circumstances is sometimes that of one's power really to serve in the instance under consideration; and the discussion of it may open up the entire field of self-knowledge. Or again it may be, What are the needs — the real needs — of the parties who make up the given social situation? This, of course, is the problem of opportunity.

The second fundamental question: What is the true nature of the right and the wrong course of action, respectively? The answer to this will be found to involve the use of two categories, similarity and difference, and cause and effect. For example, can the action under discussion be classified as cowardice, or lack of chivalry, or "sponging"? Is it at bottom a case of base selfishness, or disloyalty? Subsumption under any one of these headings will make the action, in a healthy nature, the immediate object of a vigorous abhorrence. In pursuing this subject proper attention will be given to the common forms of false subsumption, as

foolhardiness with the devotion to duty which calls for courage, and the prodigality of the spendthrift with generosity. Far deeper go the questions concerning cause and effect: What will be the direct and the indirect effects of adopting each of the possible alternatives permitted by the situation, upon the happiness and character of other persons? What will be the direct and the indirect effects upon the character and happiness of myself?

The third set of questions concerns the attainment of the will to do what is recognized to be right. It includes the following: What are the dangers and temptations to which I am especially subjected because of my circumstances, temperament, tastes, or character? How can I avoid or conquer these temptations? How can I guard against their appearance? Why am I often indifferent, or callous, or even positively malicious? How can I strengthen or weaken the tendencies in me to good or evil respectively? What reasons are there for attempting to do so?

It goes without saying that these three sets of problems cannot be kept entirely separate. We cannot ask what is right in a given case without inquiring about effects; we cannot seek for the reasons for attempting to better one's character without going into this same problem of effects; we cannot learn how to control the temper without finding that first one must discover precisely what the situation is in its completeness, and secondly, what will be the effects upon self and others of indulging in angry feelings or revengeful actions. Nevertheless the distinctions are not without value as points of view. It seems to me that even in the high school we should start, as far as possible, from the code of morals accepted in the community about us. If so, the proper procedure is to take up the specific situation under examination and ask, What is its real nature, what opportunities does it offer? How are my physical, intellectual, and temperamental equipment, and the demands of other situations, related to these opportunities? The next step is to trace the effect of failure and of success in meeting the demands of the situation which is being studied. If this is properly managed, the desire will arise in the better natures to be able to meet such situations successfully when they arise in actual life, and they will accordingly wish to discover how the necessary power is to be obtained.

At some points, of course, the generally accepted code is plainly inadequate. In such instances we can reach the better

view by arguing from analogy. Thus it is everywhere recognized that the physician must serve his patient to the best of his ability, even if that patient is too poor to pay the regular fees. Again universal condemnation would be expressed for a captain that deliberately refused to respond to the call of a ship for help. On the basis of judgments such as these, the pupil can be led to see the duty of service involved in the pursuit of every vocation.

The above questions, however, serve merely to indicate the general outlines of the course. Each topic will have its own special questions. The following, dealing with the subject of veracity, may serve as examples: 1 (a) Is it possible to lie by other means than the use of words, for instance by actions? (b) Can a person lie by keeping silent? (c) By making no statement not in itself literally true, and yet omitting certain of the facts in the case? (d) Did the boy lie who came home at three o'clock in the morning, and told his father the next day that he had come in at a quarter of twelve (three being a quarter of twelve?) (e) What, then, is a lie? 2. May a statement made on insufficient evidence be a lie? 3. What are the consequences of a detected lie, in virtue of its detection, upon (a) the victim, (b) third parties, including, in the end, the community, and (c) the person himself who lied? 4. Do we, by lying, increase — if detected — the chances that others will lie to us? 5. What may be the effects of a lie, whether detected or not, upon the victim? 6. If the lie has passed undetected, are there no consequences to the agent similar in kind to those discovered under 3 (c)? [Refers to the fact that knowledge that a man has told the truth to his own hurt is the great source of our confidence in his veracity. Therefore he who lies to save himself from loss or pain has at least lost an opportunity of increasing the confidence which others repose in him.] 7. What are the effects of a lie, whether detected or not, upon the character of the agent? 8. Does the habit of lying tend to make us unreliable in our statements, even when we intend to speak the truth? 9. What are the effects of lying upon our confidence in others? 10. What are the effects of exaggerated statements, known by all parties to be exaggerated (for instance, a person overwhelms you with expressions of his gratitude at some trivial favor)? 11. Does even a justifiable lie — assuming there is such a thing — have any of the bad consequences already discovered? 12. Is a lie ever justifiable? 13. Should

we phrase the last question, "May I ever lie"? or should we rather inquire "Is it ever necessary for me to lie? And what is the difference between these two formulations? 14. May it be our duty to avoid the appearance of deceit, even when we are not being guilty of any deception? Make some suggestions as to ways in which this may be done in specific instances. 15. By what devices do people often try to conceal from themselves the fact that they are lying? 16. Why are they often genuinely angry when other persons tax them with lying? 17. Why is it considered a deadly insult deliberately to call a man a liar? 18. What are the most common temptations to lie? 19. How can one avoid or conquer these temptations and thus build up a truthful character? 20. What is apt to be the effect upon one's habits of veracity of over-indulgence in eating or laziness? What the effect of self-control in matters of eating, industry, willingness to bear pain or to suffer the loss of amusements for a good reason? — Give reasons for all answers, and supply illustrations wherever possible.

Courses in morals have hitherto dealt solely with duties. We shall find it desirable, however, to enrich them by the addition of a survey of life from the point of view of its values. By this is emphatically not meant a presentation of the conflicting claims of Hedonism and Perfectionism, or of any other ethical "isms" whatever. What is proposed is rather an examination of the different good things in life (*bona*), with a view to training the pupil to form some estimate of their relative value, and to discovering the conditions upon which their attainment depends. Our list of subjects will include the pleasures of sense and amusements, "comfort" as an end in itself, success in the conventional sense of getting ahead of other people, social position, the glow and high spirits that are the product of perfect health, the beautiful in nature and art, the world of knowledge, work, friendship and love (*φιλία*) the enthusiasm for moral ideals, and, where desired, the religious life. We may conclude with a study of the relation of wealth to the attainment of these different ends.

The study of this subject should be introduced into our course, first because of the direct contribution it may make to the welfare of our pupils; in the second place because their conceptions of value will, through imitation and similar forces, help to determine the ideals of others, and, later in life, as heads of families and as

citizens of the state, will guide, in large measure, their policy in such matters as education and, to a certain extent, social legislation. In the third place the possession of the various goods has—as will appear from a moment's reflection—a far-reaching series of effects upon character. Sometimes the effects are indirect, but they are none the less important. Thus a common interest in the world of beauty or knowledge is a very effective bond of union between husband and wife, and thereby, of course, strengthens the marriage tie. Furthermore satisfaction in life, as such, apart from its special sources, has normally a most beneficent effect upon character, as tending to develop a kindly feeling toward one's fellow-men, whereas dissatisfaction and disappointment tend to produce feelings of self-pity, envy, and hatred. In the fourth place the pursuit of the most seductive, and at the same time the least satisfying goods, the pleasures of sense, comfort, social position, and "success," together with their necessary condition in most circumstances, wealth, is the source of the greater part of the wrongdoing in the world. Finally the study proposed will disclose the fact that possession of some of the most precious of these goods is open to man only in proportion as he is pure in heart and unselfish in deed. This is notably true of friendship and love, as was long ago pointed out by Aristotle.

What seems to have proved a satisfactory way of presenting this subject is the following: As the basis of work an essay is taken by some careful student of human life. This is mimeographed or printed and placed in the hands of the pupils, together with a series of questions on the text. These questions are not intended to test the amount of memorizing which the pupil has done. They are intended first to elicit the meaning of the writer; second, to modify or correct his statements, wherever necessary; and finally to supplement them. The essay, in other words, is intended merely to start the pupil thinking. As an illustration a treatment of friendship is herewith presented. It is based upon selections from Books VIII and IX of Aristotle's *Nicomachean Ethics*. In this case a few explanatory notes upon the text will have to be added for the benefit of the student, dealing chiefly with the author's use of terms.

1. Can you think of other reasons for valuing friendship than those here given? If you can, observe whether in the text which follows they have been anticipated in principle or not.
2. It is easy enough to see

why we should congratulate a man who has many friends, but why should we praise him? 3. What are the two grounds on which, in Chapter I, Aristotle declares friendship to be valuable? Cf. Bacon's discussion of this subject in his *Essay on Friendship* (No. 27). 4. State the definition of friendship given in Chap. II. 5. Illustrate Aristotle's distinction (in Chap. III) between caring for a person because of his usefulness to you, because of the pleasure he may give you, and because you admire him. Does this throw any light upon the distinction between the acquaintance and the friend in the proper sense of the word friend? 6. Is this statement of the grounds for friendship complete, *i. e.*, if the ground upon which the third kind of friendship is based is admiration, can we not admire a person for other qualities besides his character? 7. Is it true that only those who possess a moral quality can admire it in others, *e. g.*, that only the brave admire courage? 8. Can you add anything to what Aristotle says about the importance of the moral element in friendship? 9. Is it true that admiration can by itself create friendship and keep it alive? Does Aristotle say it can? 10. Is it true that the good man is also useful to his friends and a pleasant companion? 11. Show that both parties to a genuine and permanent friendship must be good men. 12. If Aristotle's general account of the basis of friendship is true, and the best friendships are possible only among the most highly developed persons, can a business man who slaves night and day in order to become rich, or, on the other hand, a mere idler have good friends and be a good friend? 13. Cicero, in his *Treatise on Friendship*, Chapter VI, asserts that the existence of another condition of friendship, not yet explicitly mentioned. Friendship, he says, consists in "a perfect conformity of opinion on all religious and civil (social and political) subjects, united with the highest degree of mutual esteem and affection." Is this conformity of opinion absolutely essential to friendship? 14. Aristotle asserts that the third kind of friendship (that based on goodness) is necessarily permanent. Is this true? (a) Can it survive radical changes of opinion on the part of either friend? (b) the growth of one mind beyond the powers of the other? (c) the desire for novelty, for new minds to explore? 15. (Chap. V) Show that when evil reports circulate about a man of tried character, it will be those among his friends who are the best men who will be the last to believe them. 16. Can friendship survive the long continued separation of the friends? To answer this question get clearly before the mind the distinction between the friend and the well-wisher. 17. Is it true that in the friendships between the good "complaints and bickerings" are excluded? (Book VIII, Chap. XV.) 18. If it takes time to create friendship, what is to be said of the advantages of friendships formed in youth? What are in general the advantages of such friendships? What are the disadvantages? 19. Can we apply these principles to true friendships between members of the same family? 20. Why is it that family affection or friendship is not more common? 21. Give a list of the minor causes in the way of mistakes in daily intercourse and of defects of character not yet enumerated which tend to destroy friendship and affection.

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SKETCH OF A COURSE OF ETHICAL DEVELOPMENT EXTENDING THROUGH LIFE

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THE principal thought embodied in the following outline is that the life of a human being from the point of view of its ethical aim, should be regarded as a series of ascending terraces, each succeeding one rising above its predecessors.

This view of ethical development — it may be called the vertical view — is in sharp contrast to the prevailing horizontal view. According to the latter, the ethical demands are practically identical in all periods of life, whatever the circumstances in which the individual may be placed. According to the former, each period of life has its distinctively dominant ethical note. In each period some one duty or set of duties rises paramount, some one ethical aspect shines out, some special ethical lesson is to be learned. The ultimate aim, indeed, remains the same: it is the summit of the mountain towards which the successive terraces rise. It is ever in view, it is always the goal. The chief ethical rule also remains unchanged. But the successive applications of it to new relations are not mere illustrations: rather are they revelations of the deeper meaning of the rule and they lead to a more penetrating insight into the nature of the ethical aim itself.

The importance of these considerations as marking a new attitude towards the problem of moral education is evident. Those who adhere to the horizontal view will think of moral education chiefly as concerned with the teaching and training of the young. "Moral education" means for them the imparting of a certain body of moral doctrine and the fixing of appropriate habits. And the task of the moral educator will seem to be approximately finished when he has furnished the rising generation, once and for all, with the lamp which enables them to see their way. It is true, no one will deny that moral self-education must be continued throughout the whole of life. But for those who take the attitude indicated, moral progress through self-education simply means increased power to hold fast the principles inculcated in one's youth, greater promptness in responding to the call of duty and a more

delicate tact in applying the recognized principles to the unraveling of tangled moral problems. It does not mean gaining new light on the meaning and content of the ethical aim itself.

If, on the contrary, one takes the "terrace view" of ethical development, the problem of the moral education of the young assumes an entirely new and different aspect. The moral education of the young will then be the first introductory stage of a long development, and it is obvious that the first stage cannot be wisely or adequately planned without distinct reference to what is to follow. The attempt, at least, will have to be made to map out the entire course and system of ethical development with a view of fitting the first beginnings into this system. For each stage is to yield certain gains that are to be taken up and to be further ripened in the succeeding stage. And it is plain that without a more or less explicit conception of the series as a whole, the work done on any one term of the series will fail of its best results. "Without the truth," says Thomas à Kempis, "there is no knowing; without the way, there is no going." The truth in this case is the knowledge of the contribution which each period of life may be expected to yield toward the development of human personality. Without this truth, there is no real knowing in respect to the task of the moral educator, be he concerned with the education of the young or with the problems of adult self-education. And without the way there is no going, and the truth must point the way.

The lack of any distinctly conscious perception of the moral problems that stand out in the different periods and relations of life is, to the writer's mind, one of the chief causes, not only of moral failure and shipwreck in individual instances, but of the generally low moral estate of men at the present day when compared with their notable achievements in the intellectual field. In any case, the movement for moral education, so long as its point of view is mainly restricted, as at present, to children of the school age, will remain shorn of its brightest promise and destitute of the sublimity of suggestion which rightly belongs to it.

To submit this idea is the principal object of this paper. By way of illustration, an attempt will be made to sketch in rough outline a course of ethical development extending through life. The periods contemplated are: Childhood, Adolescence, Early and Later Middle Life, Old Age, or the Period of Abdication, and the

last stage of all, that of the Relinquishment of the Finite Life. Be it remembered that what is here undertaken is not a complete system, but the presentation of certain germinal thoughts which, during a somewhat prolonged course of public ethical teaching, have impressed themselves on the writer's mind.

The following short preliminary statement will put before the reader the point of view from which what follows (the whole course) is conceived. The ethical aim is the development of personality. Personality is to be distinguished from individuality. The individual, insofar as ethicized, is a personality. Empirical man, with his defects and his qualities, is an individual,—one of a kind. Empirical man, insofar as he is transformed in subjection to the rational ideal, is a personality.

This difference involves also the fundamental difference between value and worth. An individual has value, a personality has worth. Value applied to human beings is the property which one man has of satisfying the needs or wants of another. Worth is the intrinsic preciousness or worthwhileness which belongs to a man on his own account. The concept of worth is altogether an ideal concept. To ascribe worth to men is to ascribe to them an ideal character in no wise justified by their actual conduct. It is to invest them with a glory which their performances nowise warrant. It is to see them in a manner *sub specie aeternitatis*; that is to say, as indispensable components of a rational universe. The concept of worth is founded on a postulate, rather than on a fact; it is based on the assumption that there exists in every man potentially some unique distinctive excellence, some mode of necessary being induplicable outside himself. Let us adopt for a moment the sublime fiction of the harmony of the spheres, only replacing the shining stars by mental and moral beings, stars in a spiritual universe. Let us assume that there is an infinite number of such beings. Let us assume that each of these beings is capable of sounding forth a divine note expressive of his inmost nature, without which the worldwide harmony would be incomplete. Let us assume further that each of these musical utterances has the quality of eliciting in unmost purity their genuine note from each of the infinite members of this innumerable multitude of beings; we shall then have a kind of pictorial statement of the thought here presented. We shall also be helped to apprehend imaginatively the meaning of the formula which is now to be offered as the chief

ethical principle or rule, controlling and determining the course of ethilopment in all the successive periods. *So act as to release the best in others, and thereby you will release the best that is in yourself.* Or, *So act as to assist in bringing to light the unique excellence in others, and thereby you will bring to light the unique excellence that is in yourself.* Or, more precisely still, *So act as to evoke in another the efficient idea of himself as a member of the infinite organism, and thereby corroborate in thyself the same efficient idea with respect to thyself.* For it must be remembered that the latent distinctive excellence which is here taken as the foundation of worth or personality is not a static, but a dynamic quality. It is not to be discovered by isolating man, by seeing him detached from his fellows. The idea of worth is a social idea. It deals with man in his relations. It sees in him a being essentially active, whose very life consists in affecting the life of others. Worth, therefore, may be defined as that which provokes worth in others, distinctive excellence as that which calls forth a reaction in the direction of their distinctive excellence in others. Ethics becomes a science of reactions.¹

Regarding, then, the pilgrimage of the human spirit through time as a kind of *progressus ad Parnassum*, with an ever-expanding outlook on the ethical field and with the finest ethical results to come at the end; regarding the ethical aim of life as that of finding oneself through right penetration into the life of others, and setting before us that the ethical task consists in taking empirical human nature as it exists and transforming it, we quickly perceive that in each of the successive periods the empirical facts are such as necessarily to give rise to specific ethical tasks. The ethical task cannot be the same for the immature child and the full-grown man in the complete exercise of his mental faculties. It cannot be quite the same for the single and the married. It cannot be

¹ For a fuller account of the positions condensed in the above, the reader is referred to the author's article in the *International Journal of Ethics*, October, 1911. It may be asked, with what right the private ethical philosophy of the author is thus submitted for the use of those who may not at all agree with his point of view. The answer is that ethical philosophies or theories are to be judged by their fruit; that is, by the practical directions to which they lead. If these be sound, or even suggestive, they may be accepted to that extent by those who would wholly reject the premises from which they are derived. In this way much of the ethical progress which mankind have actually achieved has been brought about. We adopt certain of the fruits of Stoicism without endorsing the Stoic pantheism. We accept many of the Christian precepts without necessarily subscribing to the formulated Christian creed.

the same for those who follow different callings, each calling having its own moral perils, its own moral opportunities. It cannot be quite the same for one who is charged with the full responsibilities of active life and for one who is permitted to spend the remainder of his days as a spectator. It is of capital importance that these problems, these perils and opportunities, should be analyzed and presented in definite terms. Here, as has been said, only a few hints will be attempted.

CHILDHOOD:

The salient fact about a child is its dependence on adults. The ethical task in this period is to profit by the dependence in order to lay the foundations of future independence. The question at the outset is (and it will constantly recur later on): How can the circumstances in which the human being is placed, the accidents of this temporal development and estate, be utilized so as to promote unique distinctive excellence, which is the goal?

As far as the first period is concerned, the means to be employed seem to be chiefly the following. Bring home to the child the fact that there is such a thing as a kingdom of worth, a society in which moral striving counts as the highest form of human activity. This can be done, and can only be done, by the worth which shines out from the faces, the speech and conduct of the adults with whom the child is brought into contact. Spiritual ideas at this stage are far beyond the comprehension of the young, but spiritual impressions, to be retained and understood later on, are capable of being received. The afflatus of a moral world should radiate upon the child's life from the persons of its elders. The key to moral education of the young, as the preponderant majority of writers on the subject agree, is the moral attitude of those who undertake to educate the young. And by the moral attitude we are to understand principally the unremitting effort in the direction of the moral ideal and the reverence that finds its expression in such effort. Reverence toward older persons, especially toward parents and teachers, is the specific virtue of childhood. Reverence is aroused only toward those who themselves revere.²

² Here we have an exemplification of the chief moral rule, *Seek to release the best in others and thereby you will release it in yourself*. Reverence toward parents is the key virtue in the moral system of childhood. In order to awaken this feeling in the child, the parent must revere some-

In the next place, the sense of the organic, inseparable relation with other fellow beings is to be fostered by parental love, by a kind of love that is unbought, unmerited as yet, but not therefore unconditioned, a love that may on occasion manifest itself by inflicting punishment and pain, and yet is felt to be the disinterested love, nonetheless.

Next, the incipient personality of the child is to be honored by the strict observance of impartiality and fairness in dealing with the child. The actual assertion of personality really involves freedom from the constraint exercised by others. Such freedom, except in extremely limited measure, is not yet possible for a young child. Children are dependent and must learn to act under rules laid down by their superiors. Being thus in a state of dependence, the consciousness of personality and of that moral equality which is the mark of personality manifests itself in the demand on their part that they shall be treated as equal dependents; that the rules which they are compelled to obey shall be applied equally to all alike. There is no one thing that children so much resent as unfairness, or undue discrimination in favor of one of their number, whether by parents or teachers. There is no subject which school children discuss so frequently among themselves as the real or supposed partiality of one of their teachers, no subject on which they refine to such lengths of casuistry. And this should put us on our guard with respect to the incalculable injury that may be done by deviations from the strict lines of justice in matters that may seem to us trivial. It is important not only that we be just in our treatment of children, but, as far as possible, that we also seem to be just.

With the help of reverence, love, and equitable rules, the children are to acquire those indispensable habits which form the substructure of the whole moral edifice of their future lives: the habits of self-control, of order, of gentleness and consideration, the habit of industry and application, etc. But without the sentiment of reverence, without the filial love that responds to the parental love, without the primary respect for equity and law, these habits alone will prove but a feeble and treacherous foundation to build upon.

It may be added that the child is also to obtain its first initia-

thing higher than himself and he must be continually growing in reverence, in order to give to his child the essential moral preparation.

tion into the ideas of the state and of religion chiefly by means of the reverberations which these ideas awaken in the life of its elders. The piety of parents and teachers, their loyal citizenship, will reflect itself on the feelings of the young.

ADOLESCENCE:

The salient fact about the child is dependence. The outstanding fact about the adolescent is the craving for independence coupled with the necessity for continued dependence because of inexperience and immaturity. The ethical task is to use this craving as a means of advancing a step toward actual independence.

At about the age of puberty, a critical change occurs. The consciousness of separateness is accentuated. The atom gets loose, as it were, from the molecule. The individual escapes or seeks to escape from the social context and its constraint.

The ethical task at this time is to assist the adolescent in reconstructing his world, in reintegrating himself into the social whole on the basis of consent rather than of compulsion. And here there are three kinds of relation that demand particular attention: the compulsory relations, the pure choice relations, and the choices which eventually lead to compulsory relations. Of the first kind, the most important are the filial or family relations. From the bonds of filial and fraternal duty no one can ever escape. To reconstruct, so far as they are concerned, can only mean to revise, to understand more finely, to voluntarily assume that which hitherto was more or less imposed from without. The best turn that can take place in the relation of adolescents toward parents is based on this new voluntariness of attitude. The adolescent is to become consciously the companion of the parent. The child ignorantly idealizes father and mother, ascribing to them every kind of perfection and regarding them as a kind of earthly providence, as beings who have no needs of their own but exist to satisfy those of others. The point of view of the adolescent is to undergo a change in both particulars. The reverence he feels for them is to attach, not to the unreal perfections with which he clothes them, but to the earnest striving after the nobler things of life which he discerns in them. And instead of regarding them as godlike givers, free from want and limitation, his eyes are to be opened to see their actual needs and the limitations, physical, mental, or social, under which they carry on the struggle of life. To assist them,

if only by understanding sympathy, should be his highest aim.

Of the second class, the pure choice relations, friendship is the most important. The adolescent should be assisted to the right conception of the specific office of friendship in the development of personality. A comparative study of the ideals of friendship, as held by the Pythagoreans, Aristotle, Kant, Emerson, etc., will be found useful.

Of the choices which eventually lead to compulsory relations, the choice of a calling is perhaps the best example. It is true, one can select a certain vocation and, finding oneself mistaken, later on exchange it for another. Yet the rule should be: initial carefulness in the choice, with the presumption of permanent fidelity to it later on. A broad outlook on the system of human callings should be opened up at this time, the nature of the different callings, the faculties they bring into play, the aptitudes they require, should be described; above all, the ideal aim of vocational life should be set forth.

Of the dangers which beset the path of the adolescent, the principal one is prematureness, in all its forms,—premature assertion of independence, leading to defiance of authority and foolish contempt for advice; prematureness in the sex relation; prematureness in the attempt to obtain a fugitive notoriety (as in athletic contests) by achievements lying within the reach of the mentally immature. Undue concentration of effort on these parerga of human development tends to sterilize the mind and to prevent success later on in the real business of life. The moral educator may rest fairly satisfied with his results if he is able to influence the young so that they shall be willing to spend endless toil on preparation and renounce fruition for the present. The virtue of the adolescent is postponement. The reward of the adolescent is the noble forecast, the golden vision, of what he may be able to accomplish when his powers shall be ripened.

Of the topics of ethical instruction in this period, the first and foremost is the idea of worth. This is the cornerstone of the entire ethical edifice. The points to bring out are that independence, or the right of self-determination, is based on the worth which is inherent in human nature, and that the worth of any one human being is conditioned on the recognition of worth in all others.³

³ The study of the history of human slavery, the history of the Peasants'

Other topics are:

The re-interpretation of the duties of the family;

Friendship;

The sex-relation;

The ethics of the vocations; and

A general preliminary account of the ethics of citizenship.⁴

EARLY MIDDLE LIFE:

Leading Thoughts:

The work that a man does in his calling is the anvil on which he is to beat out his personality.

The work that a man does is valuable, not chiefly for its results, but for its reaction on the development of the worker. (See what Wilhelm von Humboldt has to say on the bloom as compared to the fruit.)

Every calling is charged with the performance of a certain specific kind of social function or service. No one of the various functions committed to the various callings has ever yet been adequately performed,—not that of the physician, of the priest, of the artist, of the artisans; not the highest any more than the humblest. The aim of anyone who enters a calling should be to carry forward the service or function committed to it to greater perfection. In order to do this, he must deploy his special gift or aptitude. In attempting to do so, he gets possession approximately of his special gift or aptitude. In pursuing an objective task, he realizes a subjective end.

The work is rightly done when done in such a way that the worker grows mentally and morally in the process of doing it.

Mental development is promoted when the work suggests new ways of doing it, while it is being done, and when each problem solved raises up new problems to be solved.⁵

War in Germany and of the long-drawn-out struggle of the laboring class for better conditions, is useful as a means of arousing indignation at the mistreatment of human beings and serves by reaction to strengthen the hold on the student's mind of the idea of the indefeasible dignity and worth of man.

⁴ In this connection, special emphasis should be laid on the ethical idea of the state and on the inspiring moments in the history of the nation, rather than on the technical details of the mechanics of government.

⁵ The labor question, considered from the ethical point of view, is not a question chiefly of the more equable distribution of the product, but of changing the conditions of manual labor in such a way as beneficently to affect the producer. Compare the opportunities in this respect now opening in agriculture.

The work, if rightly done, must react on the moral as well as the mental development of the worker.

The two go together. It is useless, except provisionally and for convenience of discussion, to treat them separately.⁶

The total development of the worker is furthered by the trinity of his relations to superiors, equals, and inferiors; to master-minds, co-workers, and apprentices. It is in these threefold relations that the character of a human being is built up.

Who is a master? The master in one's vocation is the pathfinder, the epoch-making thinker and doer. He who in the strength and illumination of a fresh initiative for a moment catches a glimpse of the entire field and measures — though it be from but one point of view — its dimensions, sees or senses the whole context of its problems. The advantage of mental contact with a master is that of being lifted up with him to something of the same elevation and extent of outlook. One acquires a profounder insight into the nature of the problems, though the particular solutions be rejected. One gets the inspiration of the method with which the problems in these illustrious instances have been attacked.

The ancient rule holds true,—"Get thee a master."

The relation to the master is the key to the other two. The co-worker or equal is one who is our master in certain respects, we being his followers; and to whom we are masters in other respects, he being our follower.

The relation to the apprentice is to the master that is one day to be.

The great danger that appears in early life, that to which the human spirit, striving to attain personality, at this time is particularly exposed, is the false estimate put by others upon our work, and through our work upon ourselves. We cannot, indeed, prevent the formation of false estimates in others' minds, but we can avoid falling into the trap of simply accepting them. The difficulty, indeed, of here steering the middle course is great. On the one side we must respect and bow to the judgment of our fellows and submit to the sharp edge of their criticism; on the other side we must be innovators, and therefore be sure enough of ourselves to defy the judgment of the majority of our contemporaries.

⁶ Moral and intellectual defects seem to have the same root: the same faults which disfigure or narrow a man in point of character will be found to narrow or deflect his thinking.

The trinity of relations above described, and especially that to the master-minds, is in this respect our surest safeguard.

LATER MIDDLE LIFE:

At this stage of development, the interrelation of one's calling to other callings is the preëminent feature. All the different vocations react upon one another. The progress of the fine arts reacts upon that of the handicrafts, and conversely. The physical sciences are closely interconnected. Science as a whole exercises intimate influence upon philosophy and religion. There is a web of cross-relations.

The chief ethical rule applies: *So exercise your calling as to quicken the vocational activity of all related callings.* Keep well within your boundaries. Do not impertinently intrude into your neighbor's precincts. Be not a jingo. If you are a scientist, for instance, do not seek to extend the scientific method, in imperialistic fashion, over the whole field. But all the same, let the touchstone of success within your own lines be this: that the truth you have apprehended is found acceptable by those who work in different lines; that your life becomes life to them, stimulating them to results differentiated from yours.

The dangers that appear at this time are those of dilettantism at one extreme, and crusty, philistine specialism at the other.⁷

OLD AGE:

The ethical keynote of this period is right abdication. The ethical task is that of making up the balance-sheet of our past, reviewing the whole course we have run, and unflinchingly setting down its failures as well as its partial successes. There are very few men who would not plan their life otherwise than they have actually conducted it, if they had the opportunity. Mistakes perhaps were made by others in our early training. Other aberrations there have been for which we have no one to blame but ourselves, due to errors of judgment or moral remissness. We have followed *ignes fatui*. We have mistaken our admirations for our capabilities.

⁷ The problem, how to be delivered from the disastrous effects of specialism, how to know something well without forfeiting the outlook on the whole, is in some sense the most urgent problem of our times. Simplification, and the conscious interrelating of the central principles of one's work to the central principles of others' work, seem to point the way out.

We have fought, for years perhaps, under false flags, or with watch-words on our lips, of party or creed, which never really expressed our inmost tendencies.

The ethics of old age is the ethics of abdication. Abdication implies, besides vacating our place, making the way easier for our successor. It has been said that no one can really transmit the benefits of his experience to another; that every new generation must learn the painful lessons afresh. But we can at least facilitate the process of learning these lessons, especially by improving the methods of education and training that obtain in our calling. And we can in addition school ourselves to take the right spiritual attitude toward our successor, whoever he may be, the attitude of welcome towards one of whom we hope that he will eclipse us. *Morituri te salutamus!*

At this point it will be necessary to intercalate a few remarks concerning the social institutions: the family, the state, and the church, and the contributions toward the growth of personality which they are fitted to furnish. The family, the state, and the church run in a parallel series alongside of the line of development that has been traced. In the family, we are included from the beginning: first in that to which we belong as sons and daughters; afterwards in that to which we belong as fathers and mothers. The family is the organ of the spiritual as well as of the physical reproduction of the human race. The contribution of the family to personality consists in the obligation we are under, as parents, to focalize the results of our development, in order thereby to enkindle spiritual life in our offspring.

The functions of mother and father in this respect are diverse. The man seems to represent the factor of differentiation, the woman that of integration. The process of accommodation that goes on between them quickens the seed of worth in the young.

The state, likewise, envelops us from the beginning and we lay our dust in our country's soil. The state, ethically considered, is the organization of the vocational groups, designed, by the interplay between them, to give expression to the aptitudes or gifts of a people, with a view of building up the type of civilization which that people is fitted to produce. The moral profit which the individual derives from citizenship is the instruction he receives in the true nature of what is called "the public welfare" (to be defined as the sum of the conditions favorable to the creative activity

just described), and the acceptance of this public aim into his private will.⁸

The church, also, is one of the indispensable social institutions. If at the present day it no longer includes the whole of our life, that is so because, in many cases, as an instrument it has broken in the hands of those who desired to use it. The church, ethically speaking, is the vessel of the Holy Grail, in which are forever to be generated the ultimate ideals of mankind, those cosmic ideals which spring from the social ideals and in turn corroborate them.

The space at my command forbids more than this bare enumeration of crucial thoughts; nor is there room to enlarge, as it would be right to do, on the help to be expected from the various empirical sciences,—the science of which Mill called *ethology*, the psychology of character, the social sciences, etc., which must be looked to to fill in with appropriate content the mere outlines sketched above. I hasten to say a few words of the last stage of all.

ON THE BRINK:

The end is in sight. We have finished our pilgrimage. Have we, then, reached our goal? Have we achieved personality? We are as far from having done so as ever. We measure as we have never done before the distance that separates the finite from the infinite. The paradox that we forever seek to attain that which under earthly conditions is unattainable, remains. The unique, distinctive excellence, latent, but unapparent in us, is unapparent still. It is a star that shines above us in the highest heavens and we are as beings sunk far, far down in the depths of an abyss, looking *de profundis* toward that star. But it is our star, our essential self, the rays that descend to us compelling and ever more so; we are subject to it and therefore akin to it.

Thus, we have not, indeed, realized our ideal, but we have realized the reality of our ideal. It subsists in the world of true

⁸ Early married life corresponds to the first half of the vocational period, in which the worker acquires a certain degree of superiority and becomes master of the technique of his calling up to date. The second half of married life corresponds to the later vocational period, in which the interrelations are the conspicuous feature. At this period the parent has to deal with the problem of directing his growing sons or daughters into their appropriate vocational lines. In the state, as ideally conceived, there should also be *degrees* of citizenship, corresponding to the ripeness achieved.

being, and we with it. And this is the final outcome of it all, this the conviction that brightens our eyes as we stand on the brink.

TO RECAPITULATE:

The stages of growth are:

In childhood, right subjection;

In adolescence, reinterpretation of relations and preparation;

In early middle life, reaction of the work so as to elicit the distinctive gift of the worker;

In later middle life, quickening reaction upon interrelated callings. That which at present is treated as incidental to be erected into the chief conscious end;

In old age, right summation of life's results and welcome to successor;

On the brink, the right farewell.

The simile under which life is represented as a hill with an upward incline and thereafter a downward slope may be true of man physically and even intellectually. But it is not true of him spiritually. It need not be. The highest point may be reached at the very end. And in this sense the words of Penelope hold good: "If, then, the gods make old age the best period of life, there is hope of escape from sorrows."

MORAL EDUCATION IN THE LIFE OF THE COMMUNITY

ROBERT WOODS

DURING the past quarter century, the sentiment of the American people has been definitely shifting from the individualistic conceptions that went with opening up the physical resources of the continent to the more distinctively social ideals which are involved in the structural upbuilding of the life of the nation. The dominance of highly accented individual incentive checked by only a minimum of legal or moral restraint from the fullest achievement in bringing forth the riches of the land, is passing; the rise of the great new motives of service and fellowship can be discerned in a thousand new forms of expression.

This change is most clearly seen in the field of the nurture of the new generation. In the older day, only the few fortunate ones

were educated. To-day, the range of social effort is being extended to include all children without regard to the economic condition of their parents; to provide for the early stages of childhood, and even for prenatal care; to cover for each child and youth the interests that go with health and recreation; and carry each through the stage of positive training for such a calling in life as his particular talents seem to indicate. These extensions of the scope of education (though under development as yet only in the more progressive sections of the country), indicate significant progress in moral evolution on the part of the American people as a whole.

Into this enlarging process of nurture are being deeply ingrafted the principles of service and co-operative association. The old education laid too much stress upon ideals of receptivity and tended to train up a generation of mere consumers. No doubt a part of the gambling tendency — of the desire to gain much while giving little — which has been so great an evil in our economic and political life, was the result of a type of education which developed imperious wants but did not balance them with developed capacity and desire to produce the objects of desire. To-day our educational system is rearing the *producer* type of citizen. It is also at every stage bringing the children into the experience of loyalty and specifically training them in the art of group-association.

The education of the American people as a whole in the ethics of industry and of vocation in general is likewise making substantial progress. The justice and the desirability of organization among workingmen for the protection and enhancement of their wage standards are now generally recognized. The responsibility of the leaders in industrial enterprise, first to those who provide their capital, and then to the purchasers of their products,— which has in both directions been much more definitely established,— is now being extended by public sentiment to include the various grades and degrees of the working staff. There is a great variety of experiment in the way of mutually helpful relations between employer and employé. The duty of the consumer to demand the product of honestly and considerately conducted industry is growing among the more intelligent; while a very marked gain in the sense of responsibility on the part of the housewife as the purchasing agent of her household is indicated in the broadly successful national campaigns against impure foods and deleterious medicines.

In politics, the measurable progress in municipal reform which

has been made, is the result not so directly of a quickened sense of honesty as of a fresh realization that government, and particularly municipal government, must be not only pure but, in the large human sense, serviceable. The serviceable type of municipal government trains, wins and holds an increasing balance of power among the electorate, through which the welfare and progress of democracy becomes gradually more secure. We are coming to realize what an influence for moral education a genuinely democratic government may be.

In the attack upon the various forms of physical and moral degeneracy, we have found remarkable suggestion and stimulus in the application of the results of medical science, as illustrated, for instance, in the systematically and comprehensively organized campaign against tuberculosis; or in the new program, which it is hoped will be national in its application, for the segregation of the feeble-minded. The movement against the evils of alcoholism is the stronger for being less emotional and much more strategic; while authoritative and official studies of prostitution in several of our cities have gone far to break the habitual mood of resigned indifference on the part of ethically minded people, and to bring home the necessity and the possibility of a thoroughgoing program of influence and action.

Widespread economic and political unrest signifies moral vitality in that it is everywhere accompanied and surrounded by friendly and co-operative impulse between man and man. The spirit of association is universally present among factory employés, among farmers, among business men, among the women of our homes; and in all cases the test of substantial worth in such association is coming to be in the breadth of its motives as affecting the general welfare. In a country which includes within its inner life all of the world's race problems, the minimizing of friction between so many types is a task of oppressive magnitude. The ground for hope lies in the solidarity of interest which is gradually gained as each racial group establishes itself as a productive factor in the community. Of great promise in this direction as in all others, is the growth of neighborhood feeling in all our local communities. Efforts are everywhere being made to utilize the pride in their neighborhood felt by old and young as the basis of organization for civic betterment. This revival of the neighborhood as the fundamental unit of public and national life, and the projection of neigh-

borhood interests by organized methods into the counsels of city, state and nation, is a growing fact which will have profound moralizing influence upon the whole of American civilization.

SOME MISCONCEPTIONS OF MORAL EDUCATION *

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A GREAT deal of the present-day controversy on the subject of moral education springs from certain misconceptions as to the nature of the schooling proposed in this much-debated suggestion.

It is said for one thing that since morality is not a product of intelligence, moral education, whatever else it may do, must dispense with ethical instruction, for this instruction is useless and too often positively harmful. Thus Professor Palmer of Harvard objects: "What is asked of us teachers, is that we invite our pupils to direct study of the principles of conduct, that we awaken their consciousness about their modes of life, and so by degrees impart a science of righteousness. This is theory, ethics; not morals, practice; and in my judgment, it is dangerous business with the slenderest chance of success. . . . Many matters do not take their rise in knowledge at all. Morality does not."¹

This position is easy to understand. It is indeed a fact that life is not shaped by reason alone. Instincts and habits, envy, prejudice, laziness, all undoubtedly play just as important a part. A boy who has been used to lord it over his uncomplaining sisters grows up for that reason into mistaken but firm views of masculine superiority, just as the libertine, fixed in his habits of indulgence, cannot understand why his "perfectly reasonable" pleasures should be condemned. Such also is the case in the doing of the right: here, too, the part played by a bare thinking is frequently very small. Many of our best acts are as immediate and unreasoned as a mother's rushing to her baby at the cry of pain.

Nevertheless, because a mere process of cognition alone fails to bring right conduct, it does not follow that attempts to enlighten the judgment by instruction must be frowned upon. Surely to trust behavior only to instinct is to rely upon an unsafe guide.

* Reprinted from *International Journal of Ethics*, April, 1912.

¹ G. H. Palmer, "*The Teacher*," pp. 36, 37. Reprinted in "*Ethical and Moral Instruction in Schools*," Houghton Mifflin Co.

Instinct itself needs direction; for it is just as likely to lead us wrong as it is to point us aright. It is the experience of all human society that children must somehow, at some time or other, be taught which innate tendencies to suppress and which to encourage. The commonest method is to inflict pain when they let a wrong instinct rule; but as they grow older and continue to act out their instincts for mischief, this surely is not the only way nor the wisest, to teach them how to choose rightly. Can they never be helped even before maturity, by appeals to an intelligent understanding of what right and wrong conduct mean?

It is equally mistaken to hold that moral development can be entrusted solely to the forming of habits. Every growing life must advance by breaking many of its habits, even its good ones; and how is this to be done? There comes a time, for instance, when the child's beautiful practice of indiscriminate alms-giving must be superseded by wiser charity. In every such readjustment, the significance of the new custom must be made clear. If it is to commend itself, the new line of conduct must at least appear reasonable; and here, it would seem, there is a decided call for adult counsel.

A like assistance is needed to make so-called experiences yield their best fruit. To get the most out of an "experience," there must be more or less understanding of its meaning. A boy who is disgruntled because he thinks he is a good pitcher, but is obliged to play center-field, may be forced by his comrades to do his allotted share in the work of his team, and thus, according to some teachers, be educated into obedience to a group will. The simple fact remains, however, that this experience is of no value unless its ethical significance is understood and grasped. Left to himself, the lad may get no more out of the situation than a mood of ugliness. Far from being "socialized," he may feel nothing but anti-social emotions. A word or two of interpretation may do much, however, to send the boy back to his undesired post with a clearer notion of responsibility and a helpful resolve to live up to it. A member of one of the writer's classes told of a pupil who had received such help in a situation of this very sort. Disliking his position on the school team, the boy had resigned, against the protests of his fellows. A month later, he was allowed to play a leading rôle in a performance of *Julius Cæsar*, where he acquitted himself with all credit. His teacher thereupon reminded him of the part

contributed to his success by the obscure but none the less important efforts of the other actors. The boy was ashamed and saw his selfishness in its true light. Whatever the experience, it counts for most when its fuller implications are comprehended; and here the clearer and wider insight of the teacher may render valuable aid. It is no argument against direct and regular instruction to say that this instance was simply the interpretation of a very real experience. Man, unlike the animal, is able to profit by anticipating experience. To be sure, there is always danger that the anticipation may be too remote to be effective when the occasion arises; but the unwisdom of such an extreme is no proof that a sound middle course has no place.

Thinking, therefore, is by no means to be ignored as a moral agency in childhood, even though it is neither the chief source of conduct nor the only one. That right attitudes and practices result from a complex interplay of forces does not allow us to say any more about a single one of these forces than that it is not the only one.

A second misconception (responsible in part for the preceding) is due to thinking that children have no capacity for reflection upon ethical problems before their late adolescence. Professor Palmer says: "The college, not the school, is the place for this study. . . . Many of the evils that I have thus far traced are brought about by projecting upon a young mind problems which it has not yet encountered in itself. Such problems abound in the latter teens and twenties, and then is the time to set about their discussion." Evidently it is assumed that ethics-teaching in the schools is to be an attempt to reconcile conflicting sanctions. "Has he accepted the moral code inherited from honored parents? Then let him be thankful and go his way untaught. But has he, on the other hand, felt that the moral mechanism by which he was early guided does not fit all cases? Has he found one class of duties in conflict with another? Has he discovered that the moral standards obtaining in different sections of society, in different parts of the world, are irreconcilable? In short, is he puzzled and desirous of working his way through his puzzles, of facing them and tracking them to their beginnings? Then is he ripe for the study of ethics." This study is further declared to be analogous to "philology, grammar, rhetoric, systematic study of the laws of language"; "it should be pursued as a science, critically, and the stu-

dent should be informed at the outset that the aim of the course is knowledge, not the endeavor to make better men.”²

If it were proposed to defend such a study of ethical science in the schools, the objection here cited would be unanswerable. But *moral instruction* is not at all synonymous with the teaching of *ethics as a science*. To see what the difference is, let us look at other fields of study in the elementary schools where the same misconception obtains. Teachers of “nature-study,” for example, have to be warned that they are not to teach the science of biology or the science of physics. A science is an attempt to explain the whole ground of known phenomena by relating these to certain great generalizations, such as the atomic theory, or the evolutionary hypothesis, or the law of conservation of energy. An organization of this sort represents the needs of the adult scientist. It does not correspond to the needs of children. For them there need be no more than “a study of the facts of botany, zoölogy, physics, chemistry, geology, that affect our daily life.” They are interested, that is, in what makes the electric bell ring, without discussing the nature of the electric current. “Nature-study, then, stands for *educational organization* based on direct human interest in nature. Science stands for *scientific organization* based on direct interest in organized knowledge for its own sake. . . . Thus . . . it does not seem possible that anyone with experience in schools will dispute the statement *that nature-study minus the scientific organization adapted to mature minds, is the proper work for elementary schools.*”³ The same point of view is held by experienced teachers in regard to other subjects. They teach hygiene effectively without going into histology or comparative morphology, music without treating the mathematical basis of harmony, grammar and composition without giving a college course in philology or rhetoric. They teach laws and rules, to be sure,—not, however, because their pupils are interested in generalizations as such, but because, and in so far as, these principles help to explain the concrete things of greatest interest.

This selection and organization with reference to the needs of the immature pupil rather than the demands of a perfected science is the guiding principle in moral instruction. The main business of the school is to get the children to perform concrete

² *Op. cit.*, pp. 46, 47, 41.

³ M. Bigelow, “The Relation of Nature-Study and Science Teaching,” *Nature-Study Review*, Vol. 4, p. 48.

acts of right conduct. They must be taught to respect property, for example, without entering into the question whether the ultimate sanction for this duty is the absolute ought or their own interest. The aim of moral instruction below the college years is not, as Professor Palmer thinks, a "study of puzzles," but an attempt to teach the truths behind familiar experiences in terms that our pupils can comprehend at their present stage of development.

This distinction ought also to answer the objection that young people have no interest in ethical discussion. Undoubtedly they will sit serenely indifferent if we try to expound a whole science of ethics; and we cannot blame them, because they are not interested in generalizations as such. Hear them, however, debating whether it is fair to let a newcomer in the ball-team displace a tried pitcher, or whether they ought to expel a member who is said to have slandered their club. Their interest now is most intense, because here, to be sure, they have immediate problems to solve. From this point of departure, however, a good teacher can lead them to deeper and wider reflection, to a clearer understanding, for example, of the moral principles behind some of our social institutions. Or, when, to illustrate further, he makes them see why it is that their games of dice are forbidden or why they themselves disapprove of lying, he prepares the ground for a much-needed insight into the meaning of the laws against gambling and the reason for the world's insistence upon truth-telling. Moral instruction takes it for granted that children normally do a certain amount of thinking; it seeks only to get them to give more thinking to the moral issues involved than they ordinarily give, to think more soundly, and as they grow wiser, to make their thoughts gradually include more remote considerations.

In certain circles, the two objections which we have here criticized are linked with the conviction that moral instruction is valueless except as it finds a conscious sanction in religion. Is not this, however, closely akin to the preceding misconception that we cannot offer wise counsel to young folks without teaching ethical philosophy? The answer is given by experience: our schools are not obliged to tread upon this debatable ground. When school principals, for example, give a series of talks on the right use of school-property, or on the value of coöperation, do they feel obliged to go into the philosophic or religious sanctions, and say that their words are true because they rest upon this or that article of a

creed, or text in the Bible? They know that they cannot enter into religious discussion because the schools are supported by a population of widely divergent beliefs, so much at variance that it is impossible to teach a doctrine which will not give offense in some particular to some one body or other. The City Superintendent of Schools in New York tried to get a body of the clergy of different denominations to draw up a code of moral instruction for the public schools of his community. The conference came to naught. In his report on the matter, Dr. Maxwell voiced the conclusion which has presented itself to many other students of the problem elsewhere: "In view of this fact . . . that an agreement as to ethical instruction has not been, and probably will not be, reached among the clergy, . . . I here express my conviction that educators should take up the subject, even without the aid of the clergy, and formulate large rules of conduct which may be illustrated by innumerable particular instances, and *which are so well founded in the usages of civilized communities, and so well attested in the lives of noble men and women, that no one will be bold enough to gainsay their validity.*"⁴ The words which we have italicized strike bottom as far as public education is concerned: there is an undeniable moral heritage into which all right-minded people alike, no matter what their religion, wish their children to enter; and into this common heritage our public schools can and ought to lead.

The unwillingness of the schools to provoke the religious question does not therefore leave them helpless before their great task of moral guidance. Religious teaching they must perforce leave to other agencies; moral education they may and can give, and effectively, too. Deficient as our public system in too many cases has been, it is also true that its best teachers have done much to quicken their pupils' lives into good without raising the issue of the ultimate religious sanctions. Convinced by experiences like these, the advocates of moral instruction are simply pleading for more of this better practice. They are encouraged by the further fact that the question of ultimate sanctions is rarely brought up by the children themselves. It is only the mature mind which insists upon a metaphysical answer to its inquiries; young people are quite content with secondary explanations.

A fourth misconception is the notion that moral instruction consists chiefly of a preaching of bald generalities. A school prin-

⁴ Report of the City Superintendent of Schools, for the year 1908.

cial, addressing an audience of teachers, declared that he saw no opportunity to point a moral, for instance, in a lesson on the Spanish conquest of Mexico. "Cortez was not punished for his inhuman treatment of the Indians," he said; "and we do not know whether he was punished in the hereafter." If the drawing of a moral from a punishment were all there is to ethical values in the teaching of history, one might well be glad to see all attempts at such an aim ruthlessly forbidden. A moral value, however, might be realized in the lesson on Cortez, if the pupils were simply made to hate the cruelty of which his conduct was a type. There would be a sound "application of an idea to life,"—and, therefore, according to Matthew Arnold, a *moral* idea,—if the lesson made clear the wider truth that people often use their superior powers to do harm to those who are weaker. The best treatment, however, would leave the young people conscious of a nobler way of using such gifts and would inspire them with a love for such exemplars of this better way as the Puritan Apostle Eliot, for instance, who employed his talents to make life better for the Indians, not worse. This is something quite different from using (and often distorting) facts of history to prove that good is rewarded and evil punished. Moral education would be richly justified if it did no more than to realize Plato's lofty ideal of a "training in respect to virtue which makes one hate what he ought to hate and love what he ought to love."

It also follows from this conception that moral education is not meant simply for delinquents or for the children of the poor whom we are so prone to regard as needing more of such schooling than the boys and girls of "respectable" homes. None of our young people, whatever their parentage, are so perfect that there is no need of suggesting higher standards than their present ones or better effort to reach those already accepted. To be sure, the ideals which we hold up will fail to possess vital meaning unless they go with a genuine desire to realize them; but this is no reason for never calling attention to them. Moral instruction might be compared to an attempt to increase our young people's circle of acquaintances in the hope that thus they will be more likely to find the friends whom they really want to cultivate. It is not by any means the poor or the criminal classes alone who need such an opportunity.

Here we may consider the objection that a constant offering

of ideal characters to admire, and a constant calling for judgments on acts of conduct do harm by making children priggish. The best excellence, it is declared with truth, is that which grows unconsciously. Nevertheless, it is evidently forgotten that a perfectly unconscious growth is a goal which for the great majority of us, can never be reached. There would never be any need of a word of warning or of a reminder that there are better ways of behavior than our customary ones, if we really grew without knowing it into the best habits of those who are better than we,—but unfortunately we do not. Somewhere, at some time, conduct must receive a certain degree of very conscious attention. It is indeed true that this attention may bring with it a sense of moral self-satisfaction, if not of superiority; but this possibility need not always be actualized. Even if it were not a fact that comrades and relatives are only too ready to shake out whatever moral conceit happens to be generated, there is little danger of its being fostered to any alarming extent when the teacher goes about his task properly, with due tact and a saving sense of humor. For one thing, he can teach his pupils to respect different moral views from their own,—as every good teacher of history and geography tries to do. He can also remind them of how easy duty is for those who have not been tempted so hard as others. Where he is sure that priggishness has set in, he can readily find occasions to prove that there are still greater heights of moral endeavor to be climbed. The method, in short, is similar in many respects to that which is employed to prevent or overcome conceit about skill in drawing or composition or athletics. The possibility of spiritual pride is real and serious, but it ought not to frighten us into letting things alone, when conditions call as loudly for moral betterment as they do in our country to-day.

Another misconception is due to a popular but nevertheless fallacious theory of character. The conscious effort of the school to instil high principles of conduct is called an idle dream on the ground that a loftier morality cannot be inculcated there than is practiced in the life outside—that is, the attempt to make school pupils honest is doomed to failure until there is more integrity, let us say, in the world of business. This idea is based on a fundamental misunderstanding of human nature, namely, that character is something which is inhaled like a physical atmosphere. Character, however, is not an affair of purely passive reaction to environing influences. It is a matter of strength that comes from

victory over obstacles. These obstacles are certain tendencies in our own make-up which prompt to evil doing. Wrong exists in the environment, but only because human beings commit it. The same traits that incline people to do the bad in the outer world, such as the love of gain or the love of ease, or vanity, are found in the nature of young folks in the school. These germs must be destroyed, to be sure, in the life outside; the efforts of the school must indeed be backed up by the unceasing efforts of the rest of the community to drive out its worst and encourage its noblest; but since the germs of evil are lodged also in the individual within the fold, here, too, the bad must be made over into the good. The social-determination view of human improvement is as onesided as the old idea of the complete spontaneity of the moral nature.

Moreover, the environment outside is not composed exclusively of the morally inferior. There are indeed shopkeepers who cheat; but there are also those who give honest weight and make true statements about their wares. In every occupation there are high grades of moral development which are no whit less real than the low. Why, then, may not the imitation which plays so strong a part in character-building be directed to these better examples? Furthermore, if the social-determination argument is sound, why should the schools hold up any standards at all which are higher than those already extant in the environment? In courtesy, in neatness, in purity of speech, the tone of the school is better than that of life in many homes, and certainly higher than the tone of the street. Children are ashamed of ridicule from their comrades when they pronounce the "u" properly in "student" and the "h" in "when"; yet the school would call itself recreant to its trust if it did not at least make the attempt to supply correct standards of speech. If there is no desire for better things, what better place is there to try to create it than the school, and what better time than the years when the worthier influences are still possible? If this is true of a secondary value like good English, how far more urgent is the need in the case of the primary commandments of the moral law!

The objections which we have here considered serve a very useful purpose. They warn us of no imaginary dangers. Perhaps the greatest mistake of all is our nation-wide tendency to put our trust in isolated devices and quick remedies. We forget too often that character is a matter of the slowest growth and of the most

complex interplay of forces. With an all too easy optimism, we are inclined to fancy that just as the teaching of spelling in the school years is expected to insure a permanent excellence in spelling, so moral training, or else the inspiration of good examples in history and literature, or set lessons upon the various duties,—in short, some single happy device, will make for a permanent bettering of the national character. How idle is this hope! No ethical instruction alone will see to it that every legislator of the future spurns a proffered bribe or that “big business” scorns to offer it. The task of social regeneration is far too vast to be left entirely to the schoolhouse. In like manner, the share in this task which can properly be demanded of the school is too complex to be entrusted to any single one of the agencies there. Moral instruction which does not touch the deeper springs of conduct becomes a fruitless and often harmful intellectual exercise. Moral emotion which finds no opportunity to express itself in the concrete experiences of the daily life, loses itself in sentimental vapor. Moral training, indispensable as it is, has no vital meaning to the children unless it calls to its aid the enlightenment of the judgment and the stirring of the proper disposition. The problem of the school, in a word, is the question not of any one agency, but of three so closely interrelated that none of them can do its allotted work without the other two. Instruction, inspiration, training, are necessary, all three. It is in this triply inclusive sense that the term “moral education” should be employed.

THE MORAL EDUCATION OF CHILDREN.

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ONE of our popular magazines published some years ago the results of a questionnaire which had been sent out to determine the attitude of boys of high school age toward graft. The result showed a high moral tone among the boys and a readiness to condemn various instances of wrong-doing on the part of public officials. I suggested at the time that another inquiry was needed which would show actual conditions in the school societies in which these boys are at work. Their reactions to the opportunities that arise in high school politics, the management of athletics and the

securing of advertisements for school papers are of more significance as indications of what they will do in public life than are their opinions upon the acts of their elders.

When the Idea came to be recognized as a tool in progress, it is not strange that it was supposed to have been innate. Popular philosophy and practice has scarcely gone beyond that stage even to-day. The movement from the time of Locke on has been a steady advance, but no step in that movement was of greater assistance than that which marked the recognition of the tendencies called instincts and impulses as the first things in consciousness rather than those more complicated functions-ideas.

One of the first results of this change of thought was to use it as a new authority for the denial of higher mental processes to children. Adult provincialism tends to consider the stages of thinking it has attained to as different in kind from those of the child and consequently reaches the conclusion that child consciousness is merely a matter of perception, memory and habit. Moral education need not fear, however, that the higher processes of intelligence are absent.

The fact is that the child at his various stages of growth has not only his own ways of perceiving and remembering, but also his ways of judging and reasoning. His growth as a moral personality depends on the habits he forms; but it makes little progress unless it is served by whatever degrees of choice and selection he has reached in his ability to use ideas and ideals. How shall we help him here? Dr. J. K. Hart says in "A Critical Study of Current Theories of Moral Education" (University of Chicago Press): "The powers of self have to be developed through the development of a world calling for those powers. The self reflects the world that it lives in, i. e., that has risen into consciousness with it. Education has accordingly, the problem of providing for such creative situations in the developing experience as shall insure the rise of the larger self, and the more inclusive world. The function of education in a progressive nation is not merely to develop habits suited to a present condition of life, but also to develop adaptability that will enable the individual to fit himself to new conditions as they appear. But adaptability is a function, not of habit or instinct, but of attention, of intelligence, of consciousness." It is then a second advantage that we are able to state the problem of moral education in terms of participation

in responsibility for the changing of environment as well as of adaptation to a changing environment

The need for the child therefore is a curriculum of activities whose meanings he will organize into a unified and comprehensive self utilizing his native tendencies as social possibilities. Education is a coöperative growth in experience affording to the individual resources of self, society and nature and enabling him to participate in the progress brought about by the interaction of these factors.

In the selection of these activities there should be included: (1) some undertakings involving raw materials very near to the conditions in which nature produces them, (2) many experiments in which the worker learns to enter into the labor of others and uses as material that which is the result of what other persons have put into it, (3) still other projects in which he must take account of the present labor of other workers with whom he must learn to coöperate economically and effectively, (4) contact with the products of other processes in industry and art. These products make up a great part of our culture background. The worker must be able to deal with these at first hand — whether in the form of books, paintings, sculpture, architecture, machinery, formulas, creeds or other organizations of human experience. While he has reverence for these as culture products of the past, they also exist as a part of the problem upon which he is at work and suggest to him means of reënforcing what he is doing.

Our conception of vocational training must be more thorough. It must not be interpreted too narrowly, with reference, that is, to preparation for only the vocations of adult life. We have too little knowledge of what it means to be ten-twelve-sixteen years of age. Each period of life is a highly specialized vocation in itself. To live fully any one of these periods is the surest promise of successful entrance upon the next. Idiocy, imbecility and even feeble-mindedness have become fairly clearly defined problems to us; but only in recent child-labor legislation and various social organizations have we shown that we recognize the positive aspects of life during the period which in a state of arrest we call the moron. Our social conditions seem to have been adjusted for the purpose of holding certain classes of men in that period for life instead of recognizing their increased value when aided to enter into the larger view and greater skill of later periods.

The great change in education as we come down to modern times is the extent to which experiences require conscious attention and training which in earlier days came more as matters of habit. In all historic times, the leaders of men have had a large amount of conscious redirection in their mental lives between instincts, impulses and impressions on the one hand and habit, judgment or reason and expression or communication on the other. The modern problem is complicated by increasing emphasis on all these factors for all the people and not, as in an oligarchical or monarchical society, for only the few. Democracy gives to all some share in control, which means that all need training for conscious reflection. This is the essence of secondary education and it brings about revolutionary changes not only in the period of adolescence, but also in the earlier years of life. Formal ethical instruction has attempted to meet this secondary requirement, but too often has done it in the more limited way, that is, by appeals from without, instead of aiding the child to meet his own experiences with the best powers he already has and so grow to better control. Habit should be left to look after what can best be controlled by that means; but care must be taken not to carry over the rigidity of habit into matters where reason should guide. Mere activity alone, like mere emotion alone, or mere thinking, means a narrow life.

Individuality must be respected. See how easily we ignore it in physical education. Exercise has been defined as "An attempt to get back some of these conditions under which the body developed its functions." Yet there is usually as much orthodoxy among schoolmen about games as there has been about religion. Baseball and football are forced by public opinion upon boys whose exercise and school-spirit needs could be met much better in other ways. Too little attention is paid to the possibilities of the individual. Lacking assistance or opportunity in what he can do well and failing to accomplish anything worth while in the orthodox avenues, he joins the crowd on the bleachers and looks on while others perform. His activity is spent in yells which are too often encouraged by appeals to party spirit or other narrow interests which he could easily transcend under normal conditions. Courage, school-spirit, exercise and sociability are virtues we wish to find in all lives; but are the means we use to encourage them those which will most certainly insure their development?

Dr. Jones of Toronto in the *Journal of Educational Psychology*, May, 1912, in a discussion of psycho-analysis and education, says: "Our present system of forcing all children except those obviously defective through the same intellectual mill is probably productive of much less harm than our even stricter custom of exacting under fearful penalties, a uniform moral, social, and ethical standard of behavior. In all these respects there should be a greater regard for the individual constitution and individual tendency, a more lenient tolerance combined with a more prescient knowledge. In every branch of education there is need of a looser rein, but also of a more clear-sighted guidance. This would give us, it is true, a greater variety in the social commonwealth not unwelcome to those who are depressed at the monotonousness of modern life, but also a more accurate fitting of the individual to the tasks he has to fulfill, and a much greater development of individual capacity and efficiency."

It sometimes seems that we have little faith in what the race has worked out in habit and intelligence when we fear that it only needs opportunity and freedom from eternal control to plunge mankind into dissipation. Discussions of sex hygiene at times have steered clear of honest investigation into the reported successful treatment of venereal diseases in the British Navy and into the effect produced upon marriage and the birth rate by discoveries of ways to control conception, as if it were certain that only the belief in hell was responsible for the moral character mankind has achieved.

With all the increase of resource which modern psychology offers, we have still, however, the problem of organizing our relations to young people and their opportunities for getting at what the race has formulated. The French lycée year in philosophy is a suggestive field of study here in planning moral education. There is little defense for bringing a boy of seventeen or eighteen into half a dozen sections of adult philosophy in the course of a school year, but there is much to be said in favor of better facilities for assisting him to interpret his own experiences in the light of what others have said and done. We cannot keep some form of psychology, ethics and other divisions of philosophy out of the secondary school; but we can determine whether the forms in which they appear are really serviceable or not.

We can decry direct and conscious instruction. Most of what

we see done is very imperfect and often it is objectionable. The strongest argument, based on the effect of several years of direct instruction which I had opportunity to observe, is that the children who had this training seemed to approach a moral issue or the discussion of one with more real humility than did those members of their classes who had been trained in more usual ways. Whatever the present state of this instruction and its effects, however, the movement in education seems to show that this ideal element will play a large part at various ages but that we shall be relatively helpless in the matter until the ideal factor grows out of and relates to real responsible experience.

THE DUTY OF THE SCHOOL TO EDUCATE FOR THE RIGHT USE OF LEISURE.

PERCIVAL CHUBB.

SCHILLER's well-known theory that man is man only when he plays implies that play reveals character as work does not. The reason is sufficiently obvious. Man works as he must; he plays as he likes. Work compels and constrains; play is free self-expression, self-determined activity. This explains why, if we would know the genius of a people, we must see how they behave when they are doing what they like. To understand a person, catch him at his play.

In the case of most adults, though unfortunately not all of them, leisure is about one-half of life. In the case of children, it is a good deal more than one-half. Is it not therefore worth while to take this greater half of human life into account in our education? If education is a preparation for life, and if life is one-half leisure, then logically one-half of education should be concerned with preparation for leisure.

This proposition sounds absurd enough, to be sure, in these days when the whole tendency in education is towards the utilitarian and practical. Nevertheless, I ask your serious consideration for the proposal; and I begin by affirming that never, I suppose, in the history of the race has it been so important to provide for the profitable use of leisure as it is to-day. And this is for two reasons, first, the demoralizing thralldom of work, and second,

the ethical bankruptcy of work,—by which I mean the failure of work to subserve the larger ends of character-development.

Consider the first point,—the thralldom of work. We are debauching hundreds of thousands of our toilers by an inhuman, exhausting day of work which leaves them incapable of using their short leisure to any profitable humanizing purpose. We need not cite extreme instances like the wicked employment of a large percentage of employees in the Steel Works for twelve hours a day and seven days in the week, facts certified to us by recent statistical returns. Even the average worker, who is away from his home from ten to twelve hours a day, is generally too tired to engage in leisure activities that are profitable. A mill owner was asked as he showed to a visitor the dwellings of his operatives, "Is this where your workmen live?" "No," came the answer, "this is where they sleep; they live in my works."

We have even been guilty of something like a similar over-emphasis of the work idea in our education. Too many schools are still the homes of child labor, of a deadening, stupefying character. The labor demanded of the child is too prolonged. He cannot be a real child in school. It is a fact in consequence, that much of what our young scholars are taught does not stick, does not make character. This is due partly (I will not be sweeping here) to the reason that there is a hurried and crude grind which actually damages mentality and creates a disgust with school life so strong that often it is not so much the parents as the children themselves who are anxious for school days to be ended and work time to begin. I would by no means visit blame for this condition entirely or indeed chiefly upon the school; the home and the social environment must indeed share that blame; but the school cannot escape a certain measure of condemnation. It does not do enough to encourage interest in its work. There is not enough play in it, not enough relation to the leisure concerns of living. It is not itself a form of genuine life to be woven with other texture into the web of life as a whole. With the very little child, work is altogether play. He learns by doing, by *delighted* doing, and he ought to continue to learn as he grows older, to some extent at least, in the same way. But after the kindergarten, we begin to alter all that and run to the other extreme—work, and work which is excessive both as to the time spent at the desk in the school and at the desk in the home when school is dismissed. Our one-sided attention to

work in school for the purpose of preparing for work outside has involved a failure to develop an aptitude for sound use of leisure in spite of the fact that this capacity for profitable leisure is the supreme means whereby manhood and womanhood are to be enriched and developed throughout life.

The second reason why provision for the right use of leisure is more important to-day than it has ever been in the history of the race lies in the ethical bankruptcy of work. This fact is at once apparent to us when we reflect upon the nature and the processes of work in our great factories. What salvation through work is possible for the man engaged day in and day out, year in and year out, in making the twentieth part of a shoe? Such work is not only deadening, but is so injurious that it is driving men and women over all the country into the hospitals and insane asylums. I make this statement on the authority of an expert on this question, Dean Schneider, of Cincinnati, who has been endeavoring to find and suggest ways whereby workers may be saved from the horrible consequences of monotonous, mechanical toil. What the situation means was brought home to me in another form by a social worker of this city a week or two ago, when she informed me that the head of a great factory had objected to the distribution of suffragette literature to the factory women during the dinner hour because it would impair their routine efficiency at their deadly work during the afternoon.

It is no longer possible, then, to place the old hope in the great "Gospel of Work" thundered forth by Thomas Carlyle. Work for the increasing masses of our factory workers is an Eden-like curse upon men. Veritably, in the sweat of the brow, by the sacrifice of the nobler part of them, must they earn their daily bread. The attitude taken by the average worker (and by no means in the lowest ranges of machine industry, but as it happens, even in such higher forms as printing) was brought home to me in an endeavor once made in New York to institute a beautiful popular pageant or festival for Labor Day. The labor leaders present at the conference would have none of it. They protested that their one desire was to get away from their work and forget it.

The conclusion which is inevitably borne in upon us is that since so many men and women cannot be saved through their work, they must be saved through their play, their recreation, their leisure interests and activities. What a pity, then, that the old arts of

leisure are failing us at a time when we need them most! By these arts I mean the old folk arts, folk dances, folk songs, folk story, folk balladry, folk drama, folk festival. All these were popular, democratic arts, not forms of diversion supplied *for* the people but *by* them. They were expressions by the people themselves of their collective life, their manifold arts and crafts, and folk heritage from the past. Fortunately, I need not speak from hearsay. I recall many an exhibition of such folk arts in the England of my boyhood. I recall vividly the concentrated expression of them in the fragrant May Day pageant with its groups of lasses and lads as they filed through the streets of town and village on their way to the green where the May Pole awaited them,—the Queen of the May, her attendants and body guard; the Sherwood foresters, led by Robin Hood, Maid Marion, Little John, and their gallant comrades, with many other groups, shepherds and shepherdesses, fishermen and fishwives following in their train. What have we to-day as a substitute for this charming gayety on any of our national holidays? Let our bored groups of loafers and hoodlums, our crowded saloons, our vaudeville shows and moving picture exhibits, our silly, vulgar drama make answer. The people are the passive recipients of entertainment, no longer active participants, no longer capable therefore of filling their leisure hours with any activity which involves their own self-development.

These are facts which educators cannot afford to ignore. Our schooling must be brought into line with the situation. If leisure, wholesome recreation is so important, the school must prepare for it. The home must likewise prepare for it. We must bring back into life the games which made children's parties such a delight in olden times,—the puppet shows, charades, minstrel shows, circuses in which boys used to delight. All this must be brought back under the leadership of the school and the supervised playground. There must be a much more vital interest and much richer equipment in song and in music, in declamation and dramatics, so that results in these fields may be carried over into life. Happily, in the schools, there is a tendency in the right direction manifesting itself through the introduction of systematic play, instruction in play, the direction and supervision of play in some schools through dramatic activities, and (more important still) through the Playground Associations which are springing up throughout the country. Furthermore, popular festivals have been greatly on

the increase, and in the schools themselves the wise philosophy of Froebel has been spreading slowly from the kindergarten into the primary grades.

It is impossible now to indicate the ways and means toward these results, and I must assert, dogmatically perhaps, on the basis of experience and effort in the Ethical Culture School in New York, that such results can be accomplished and have been accomplished. In that school, the efforts to train for leisure were focused in a Department of Festivals through which literature, music, art, domestic art and dancing found their practical coördination and were kept alive for use in the festival-entertainment given many times in the course of the year. The culture so gained was carried over into life.

It may seem to be the very perversity of ingenuity which would add one jot or tittle to our school burdens in these days of overcrowded and often fad-ridden curricula. But although the festival may involve new labors, it does not add a new subject to the school program. It should fill the place and serve the purpose of the popular festival in coördinating and vitalizing activities already engaged in. This has been its chief value in the artistic and imaginative development of the race. The great popular festival of the past has been a means of coördinating for the purpose of one great, ceremonial celebration, the work of the artist and artisan, the actor, the dancer, and the singer, so as to produce an organic and massive unity of effect. By following this clue, we obtain a very genuine and natural correlation of school subjects and activities in place of the very forced and artificial correlation which is often sought after in our schools.

So regarded and dealt with, the school festival, instead of involving disturbance of the school work, becomes an actual aid by imparting to it reality, meaning and coherence. But this demands careful organization and planning, on the part of the school. For years the Ethical Culture School has been working at this problem; and its methods and results may be briefly set forth.

At the close of each school year it is decided what festivals are to be celebrated during the coming year; and each one of these is apportioned to a grade or grades according to possibilities of utilizing some part of their regular work in English, History, Art, Music, Physical Culture, manual work — in fact, almost every subject studied. Occasionally, some modification of the work is called

for, but as a rule, the festival adapts itself to the work rather than the converse. For there is no settled type of festival. Rather is variety sought for. The festival — say, Patriots' Day — that is in charge one year of the Seventh grade studying the Revolutionary period of American history, may next year be intrusted to the Sixth, studying the contest for supremacy between the English and the French;¹ Christmas or May Day may be celebrated, now by the Fourth grade, now by the Tenth. In one festival the tableau will predominate; in another, the story element; in another, the dramatic or the lyric. Sometimes the "book" is written entirely by the children; sometimes the material or the plan — say of an olden-time May Day or Harvest Home celebration — is supplied; sometimes a classic play or masque — Shakespeare's "As You Like It," or "A Midsummer Night's Dream," or Milton's "Comus," or an adaptation from "Hiawatha" or "Christmas Carol" or a miscellany of "Mother Goose" dramatizations by the youngest, will serve. The type is determined by a careful regard to the peculiar aptitudes or the pressing needs of the grades, a festival being occasionally assigned to a grade because it needs the special training and discipline which a selected piece of work will afford. And let it be added here that, more valuable often than any other result achieved, is the discipline in manners, in

¹ Such was the case this year, as the following program shows: **THE ETHICAL CULTURE SCHOOL. PATRIOTS' DAY FESTIVAL:** Friday, February 19, 1904, 9 o'clock A. M.—The festival is in charge of the Sixth grade and has been developed as a part of the work in English and history. The leading idea of the historical work is the meaning of the contest between New England and New France for supremacy in the New World; and the festival has served to bring to light the growth from the restricted patriotism of the English and French pioneer to the larger American patriotism which has joined together the peoples of all nations in the bonds of freedom and humanity. (1) "The Indian in the American Wilderness;" scene near an Iroquois camp: the sachem tells the story of the origin of the Iroquois Turtle Clan. (2) "The English in New England," illustrating the love of home and the love of mother-country; song, old English Ditty; scene, a Settler's clearing. (3) "The French in New France," in the service of France and the church; scene 1, the top of a ridge between two rivers; Champlain takes possession of New France; song, "Gregorian Chant," Ninety-fifth Psalm; scene 2, an opening in the forest: the Jesuits on the way to Quebec to make their reports; scene 3, near a river; the voyageurs carry their furs to the trading post; songs (a) "Canadian Paddling Song;" (b) "Petit Jean;" (c) "V'la l'bon Vent;" scene 4, clearing near a fort: after a battle; the French surrender to the English; the prophecy of future union. (4) "The American of To-day," scene, outside the St. Louis Exposition on the eve of completion; the prophecy fulfilled. Interspersed between the scenes will be patriotic songs by the entire school.

courtesy, in considerateness, and in the recognition of worth, which the "team-work" of the preparation calls for.²

To conclude, education fails of its first purpose if it does not create a liking for worthy and beautiful things, does not generate life-long interest in the formative arts of civilization. Mere knowledge is of quite secondary importance; in fact the assiduous one-sided endeavor to accumulate knowledge often crushes out forever an initial interest in those things which truly promote culture.

It is, in the second place, the function of the school to standardize the taste in the field of the arts. It must make of its graduates cultivated patrons of the arts, all the art of the home, the popular arts of song and drama, the literary arts, the fine arts. In this endeavor, the school has a grim conflict to wage with the deteriorating forces of the social environment. In its effort to generate a love of beautiful song, it finds itself at war with ragtime songs and street ditties; in its endeavor to lift its pupils' taste to the level of Shakespearian drama, it finds itself at war with the vaudeville show, the moving picture show, and the low-class plays which are presented at our theaters.

Most important of all, the school must, in the third place, develop not only tastes and make the right kind of patronage possible, it must develop the aptitudes and elementary skill which shall make participation in helpful leisure activities possible. Our boys and girls must not only be taught to sing, but be stocked with a generous supply of songs which they will sing. Their leisure life must overflow with song, and lead to the establishment everywhere of Choral Clubs, and Musical Societies. The school must develop, as it ought to do in connection with the study of drama, the power of dramatic interpretation, which, in its turn, should lead to the multiplication of dramatic clubs. Similarly, there should be, as the outcome of school education, literary clubs, debating clubs, story clubs, art clubs, philosophy clubs, political and social ethics clubs in great plenty all over our towns and cities.

I must bring this brief outline of a great topic to a close by insisting that this is the way also to the very greatest of all results to be achieved by education — that is, the formation of character by reaching the springs of character in the heart, the emotions, the imagination. Education, as ex-President Eliot has insisted, has

² From a pamphlet, "The Function of the Festival in the School-Life," published by the Ethical Culture School, New York.

largely disappointed those who, forty years or more ago, entertained the hope that it would speedily reform our public and private life. The statistics of crime and disease, corruption and deterioration are a saddening record. This disappointing outcome is due to the fact that we have failed to make education serve life and reach the bases of character; we have over-intellectualized it; we have made a fetish of knowledge; we have not met the new needs of a rapidly changing social life, among which needs I would place in the forefront the need of equipment for the right use of leisure.

Did space permit, I would attempt to indicate the part which the church and the Sunday School should play in this great task. But the leadership must come from the public schools. If they take it, they will find that more of their pupils will remain with them, more of them will carry their education forward into new phases, more of them will know the profit and the joy of participating in the great heritage of beauty which awaits their appropriation.

IMPROVED METHODS IN SUNDAY SCHOOL WORK

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THE Sunday school as we know it to-day may be said to be an American creation. True, before the American Sunday school was organized, the civil day of rest was devoted to purposes of religious instruction in various European lands; and notably in England was this advocated by Robert Raikes (1735-1811) who has been called the father of the Sunday school because of the work which he inaugurated. But the Sunday school movement originated by Raikes was somewhat different from what is understood by the term now. Raikes was appalled by the ignorance and frequent depravity of the children of the poor. Their opportunities for education and improvement were altogether negligible. During the week they were often forced to toil for a pittance. Their only free time was Sunday. Raikes had the inspiration that this free day could be put to good use for the benefit of the community by instructing and improving these children. His was not a church movement. Neither was the teaching in the schools he founded confined to the Bible and the catechism. Elementary instruction in reading and writing was a feature of these schools. Though in the strictest sense, Raikes cannot therefore be given the credit of creating the

Sunday school as a distinct department of church activity, as is generally supposed, still no one can or will dispute the fact that his conception of the possibilities of the rest day for purposes of child instruction, gave the impetus to the origin and development of the Sunday school as the religious educational institution of the church, even though at the start his plan of using Sunday for purposes of secular as well as religious instruction encountered the opposition of the churches.

This may have been due to the fact that in England the need for such an institution was not so keenly felt at that time, since all the day schools then in existence had provisions for religious instruction. Up to the time of the foundation of the republic the same may be said to have been true of the United States. Although in New England, pastors used the interval between the morning and afternoon services on Sunday for the religious instruction of children, still this was not a unique feature of the week's activities. Religion bulked so large on the horizon of New England life that home and school life were altogether permeated with the religious spirit. However, with the adoption of the principle of the separation of Church and State and all that it implied as one of the foundation stones of the new republic, religious instruction was gradually withdrawn from the public schools, which were attended by children of many varying denominations, and the different churches were forced to make provision for the religious education of the children in Sunday schools.

It cannot be my purpose here to trace the history of the Sunday school movement in the United States. Sufficient to say that since the organization in 1791 of "The First Day or Sunday School Society" at Philadelphia, the Sunday school movement has grown to vast proportions in the United States. All Protestant and Jewish churches make provision for the religious instruction of their children and young people in Sunday schools. The Catholic church as a matter of course gives such instruction daily in its parochial schools. The various Protestant denominations have their Sunday school publication societies, as have also the Jews. Large portions of the sessions of church conventions are devoted to the discussion of problems of religious education. During the past decade, greater attention has been paid to this subject than ever before. The recognition of the importance of the work led to the organization in February 1903 at Chicago of the Religious Education Association

whose annual conventions in different cities of the country bring together the leading religious educators of all Protestant denominations for the thoughtful consideration of the various phases of religious education. Jewish educators have spoken at some of the meetings also. Leading psychologists and educational experts are applying the latest results of psychological and pedagogical science to the methods of the religious school. As a result of all this activity, there has been a marked advance all along the line of Sunday school work. It is the purpose of this paper to indicate the chief features of this progress.

EQUIPMENT:

The Sunday school in its beginnings received chary treatment as far as housing accommodations were concerned. One large room, either the church auditorium itself, or a room of similar size in the basement was used. The various classes all met in this room at the same time. Sometimes temporary partitions were provided to separate the various classes. More frequently, however, there was not even this scant provision. The impossibility of doing effective work, or even of keeping decent order under such conditions is readily apparent. The Sunday school was working with most ineffective means. In time the need for better accommodations was felt and congregations here and there began to give attention to the satisfying of this need. The so-called Akron plan of building grew very popular. This consists of a large church auditorium surrounded by small class rooms along the outer walls of a semi-circular hall on the ground floor or in the gallery. These class rooms are separated from the church auditorium by folding doors, sliding partitions or curtains. When necessity arises, all the rooms can be thrown into one large space. It was found in many instances that this plan, excellent as it was to meet certain needs, yet was far from ideal. The next step was to supply a special building for Sunday school purposes, either altogether separate from the church, or attached to the church building by a connecting hall or corridor. This building has separate class rooms in such number as the needs of the school require and an auditorium for meetings of the entire school, of church societies and other organizations. A still further advance has been made by institutional churches by placing gymnasiums in the school building and making provisions for other recreational and social activities.

It is thus a far cry from the Sunday school of the last century meeting with all its classes in the church auditorium, each teacher making herself heard as best she could (the teachers were usually women volunteers) above the din of the numerous classes assembled in the same room, to the modern Sunday school building supplied with all the approved educational apparatus in the way of light, well-ventilated rooms for all the classes, desks, maps, charts, blackboards, and the like. The proper physical equipment, if it may be so termed, was altogether necessary if the Sunday school was to assume a worthy place among the religious institutions of the country. The increasing attention being paid to this physical equipment by religious denominations everywhere is indicative of the growing appreciation of the real possibilities of the Sunday school as not only an adjunct of the church but as its strongest ally. Progress has been made, however, not only in the outer habiliments but what is indeed of far greater importance, the method of instruction has largely changed and progressed in a line with improvements in pedagogical methods in schools and colleges throughout the land.

THE GRADED SCHOOL:

The Sunday school of an earlier day took no account whatsoever of educational methods prevailing in secular schools. It went its own way. Its primary purpose was to impart to the pupils the contents of the Bible in more or less thorough fashion (usually less), to have them memorize Biblical verses or passages, and to teach them by rote the catechism of the denominational church in whose school they were being taught. The instruction lasted about one hour per week on Sunday morning before the beginning of the church service. The teaching was done by volunteers who, however willing to do the work, were yet quite unfitted and unprepared for the task. These conditions still prevail largely. After many trials and experiments, the so-called uniform lesson plan was evolved and from the year eighteen hundred and seventy, when the publication of these lessons began, to the year nineteen hundred and eight, when their inadequacy was finally acknowledged, and the graded course of study was formally adopted at the convention of the International Sunday School Association at Louisville, Kentucky they were used almost universally in the Sunday schools of evangelical Protestant churches. Each week

a lesson was issued in leaflet form and this same lesson was studied by all the pupils of the school, whether these pupils were six or eighteen years of age. The entire purpose was to present a Biblical lesson and have it learnt in some fashion or other by each individual. The Sunday school in most churches as an educational institution was beneath consideration. The growing recognition of the fact that the uniform lesson plan was educationally unsound led to its final abandonment. Along with this recognition went the awakening to the fact that if the Sunday school was to be really efficacious, it must adopt the methods of the secular school, it must grade the pupils according to some well-conceived plan, it must take account of the findings of pedagogical experts, it must apply the results of the new psychology, it must have trained teachers, it must present the material of its instructions, that is, the Bible and the lessons of religion and ethics, in such form as to meet the needs of each child year. The adolescent youth and maiden having altogether other interests and views from the boy and girl of ten required entirely different lesson material and far other instruction. Sunday schools in many places have therefore changed their plans completely.

The Unitarians, Friends, Episcopalians and Jews each traveled their own path in the matter of Sunday school instruction and method. All of these churches have their own Sunday school literature and they were not wedded to the uniform lesson plan as were the evangelical churches. Many synagogues have had graded schools for many years. But these denominations also (as is the case with the so-called evangelical Protestant churches) are all being affected in their Sunday school methods by the new spirit prevalent in the general educational world.

The graded school is the expression of this new spirit in the educational department of the churches. It correlates the Sunday school to the public or private school which the children attend. It takes note of the growing nature of the child. By advancing the pupil from grade to grade in orderly sequence, the impression is gained that the Sunday school is on the same footing as the day school and requires equal attention and application. Possibly nowhere does the Sunday school give better evidence of improvement in method than in this introduction of the graded system. The graded Sunday school, though recent in most churches, will surely make its way until it becomes the rule, where in the nineteenth century it was the exception.

Curricula for such graded schools have been planned by religious educators and are being followed in many schools; these curricula vary as a matter of course in different denominations, but they follow more or less a similar plan. For example, according to one curriculum the school is divided into the kindergarten, primary, grammar, high and adult grades; according to another, the divisions are termed: kindergarten, elementary, secondary and senior grades. In both these curricula the kindergarten grade is for children to the age of six, the primary and grammar grades of the former curriculum corresponds to the elementary grade of the latter, covering the ages from six to thirteen; the high school grades of the first named curriculum corresponds to the secondary of the second and covers the ages from fourteen to seventeen, while the adult and senior grades in the two curricula are co-extensive, covering the ages from eighteen to twenty-one. In still other curricula, the terms junior and senior are used in place of grammar and high in the first curriculum and elementary and secondary in the second. The whole subject of the curriculum of the graded school is still in the formative stage; different educators are working out details in different ways, but all advanced educational Sunday school educators, no matter to what denomination (Protestant or Jewish) they may belong, are agreed in the general thought that the teaching in the Sunday school must be systematized and graded as is the education in the public school. As an example of the efforts along this line, I adduce the outline of a curriculum suggested by a well known Christian educator, and also a curriculum followed in a number of Jewish schools. According to the former plan, in the kindergarten (children to the age of six) religious conceptions are to be molded by stories, games and exercises. In the Elementary division there are eight grades with the work divided as follows:

- Grade I.* (Age 6) Religious conceptions in detail, molded by stories, manual work, memorizing of simple passages.
- Grade II.* (Age 7) Same work with greater detail, introduction of biography, memorizing of longer passages and short hymns.
- Grade III.* (Age 8) Old Testament narratives; into this may be woven geography; using manual methods.
- Grade IV.* (Age 9) Life of Jesus, following plan similar to Grade three. Make picture of Jesus.
- Grade V.* (Age 10) Lives of the Apostles. Use the travel interest, manual methods, collect museum material.

Grade VI. (Age 11) A general introduction to the Bible. A year's survey of the whole using the Bible freely. Use manual methods freely.

Grade VII. (Age 12) (a) Biography in the Old Testament, beginning of hero study.

(b) Christian Biography beginning with Jesus. Have pupils work on the heroes of Christian history as they would on Washington or Lincoln.

Grade VIII. (Age 13) Church History, beginning with the "Acts" (first half of the year). Christian Missions (second half of the year).

The Secondary Division is divided into four grades as follows:

Grade I. (Age 14) Preparation for Church Membership; first half, the Christian life, develop in part by biographical studies. Second half: Christian Service; lead to enthusiasm for service in the Church. Keep in mind that these are "the decision years."

Grade II. (Age 15) (a) Christian institutions.

(b) Denominational life and polity.

Grade III. (Age 16) Old Testament Literature.

Grade IV. (Age 17) New Testament Literature.

The Senior division had four grades also:

Grade I. (Age 18) Historical Study of Biblical Literature.

Grade II. (Age 19) Advanced Life of Christ.

Grade III. (Age 20) (a) Christian Evidences.

(b) Christian Doctrines.

(c) Practical Ethics.

Grade IV. (Age 21) (a) Practical Christianity. Social Service.

(b) Missions, Comparative Religions (See Cope, The Modern Sunday School, page 133-5).

Jewish Schools have long been graded. Recently the kindergarten grade has been added. The following is a curriculum followed in many schools.

KINDERGARTEN:

Selected Bible Stories told in very simple language.

PRIMARY:

Grade I. (Age 8) History Stories of the Patriarchs with stereopticon views.

Religion — God in Nature. Nature stories.

Grade II. (Age 9) History — The Life of Moses (with stereopticon views.) Religion — Talks on home duties; Prayers in the home.

Grade III. (Age 10) History — Joshua; The Judges (with stereopticon views). Religion — Duties in school, to companions. Hebrew — Elementary words.

Grade IV. (Age 11) History — Selected stories from the Books of Kings. Religion — The striking acts of the prophets. Hebrew — Reading of words and sentences.

Grade V. (Age 12) History — Post Biblical history; The Second Commonwealth 536 B.C.—70 A.D.; Religion — Selected psalms with interpretation. Hebrew — Translation of portions of prayer book.

Grade VI. (Age 13) History — The lives and teachings of the rabbis — 70 — 450 A.D. Religion. The development of Judaism. Hebrew-Translation of further prayers.

Grade VII. (Age 14) History — the early mediaeval period 450-1492. Religion. Judaism as creed and deed.

Grade VIII. (Age 15) History, The later mediaeval period. 1492-1789. Religion — The institutions of Judaism.

Grade IX. (Age 16) History. The Modern Period. 1789 Religion. The Reform Movement in Judaism.

THE PUPIL:

Perhaps the most marked feature of all modern pedagogical effort is the attention given to the needs of the individual pupil. The child is the center of interest. The child and the youth are being studied as never before; psychologists are devoting their best efforts to the attempts to understand child nature and the outlook of the adolescent. It is now felt that the material of the Bible and other ethical and religious instruction must be so sifted and arranged as to fit the developing nature of the pupil. For example, it being recognized that boys of ten and eleven are hero worshipers, such incidents of the Bible as cluster around heroic men of action are selected for instruction. In a word the pupil has now become the determining factor in Sunday school education; he is no longer considered as material to be fitted into a mold; the material of instruction is being so arranged as to fit his growing needs. The methods now employed are aimed as never before to

interest the child. Thus the stereopticon is brought into service. The lessons which the class has learned are pictorially represented by copies of fine paintings thrown upon the screen. The lessons thus visually presented are likely to make a lasting impression.

New also is the manual work done by the children, like clay-modeling, moulding in pulp, map-drawing, coloring outlines of pictures, and so on. This work enlists the keen interest of the children and employs the play instinct for the higher purposes of education. The child that makes a relief map in clay or pulp of Jerusalem has a vivid knowledge of the Holy City that no learning from a printed page can give.

A further feature of the work of many schools is the formation of boys' and girls' clubs. These are frequently class clubs which are organized for various purposes of good work that appeal to boys and girls; these clubs are often the practical agencies which a wise teacher uses for the translation of the instruction into practice. The clubs are formed frequently for charitable purposes; sometimes members of the club entertain shut-in children; again they devise unique plans for helping needy children. They thus learn to associate the Sunday school with good works and are made to feel that religion is the great uplifting influence of life.

TEACHERS AND TEACHER-TRAINING:

Just as the Sunday school has been so largely influenced by modern child-study in the matter of class grades and divisions, so also has there been a steady improvement in the teaching department. In an earlier day the volunteer superintendent and teacher who had no further preparation for the task but willingness to assist was quite universal. In truth, the willing but incompetent volunteer is still largely in evidence in many Sunday schools. It used to be supposed quite generally that all that was necessary was to give the lesson of the week into the hands of the volunteer teacher and the rest was easy. But changes in this regard have been proceeding for many years past until now there is a well defined attitude on the part of religious educators that the Sunday school teacher requires training as well as does the teacher of the public school. He must have method as well as willingness, information as well as spirit. In truth the preachers and school trustees of many churches aim to secure as far as they can public school teachers for the Sunday school, since the trained public school teacher,

provided he or she is spiritually minded, makes the best Sunday school teacher.

The recognition of the need of trained teachers has led to the establishment of departments of religious pedagogy in theological seminaries to enable candidates for the ministry to become fully equipped for the task of Sunday school leadership; various denominations have founded teachers' institutes whose sole purpose it is to train teachers for religious schools; in many large churches normal classes have been formed in which young men and women are trained for the work of teaching in the school; a feature of the Chautauqua Summer Assembly for years has been the courses offered for Sunday school teachers; correspondence courses have been instituted whereby men and women all over the land receive the instruction which will enable them to take up the work of teaching in the Sunday school. Text books for teachers have been prepared by the education departments of the different denominations. These text books in many instances have been written for men and women who have no especial Biblical education or training, and they thus supply the first step for a larger training. Some denominational theological institutions offer lecture courses for teachers by professors of the seminaries who go to such cities as may desire them. The lectures are open to the teachers of all the churches of that denomination.

Because of the complete change in the idea of what the Sunday school should be, many churches are now expending large sums of money for its maintenance; it is recognized that a good teaching staff can be secured only if it is properly paid; the unpaid volunteer is giving way more and more to the paid expert. In truth the vitality of the church is now largely judged by the efficiency of its educational department. The Sunday school, the adult Bible class, the reading classes, and other organizations give evidence of the large place which religious education is now taking in church activities.

The thoroughness of the instruction is much hampered by the limited time at the disposal of the Sunday school. Instead of one, two or three hours devoted to such instruction, there should be much more time available. Because of this condition there are those who advocate religious instruction several times a week in the public schools. The suggestion is made that denominational teachers come to the public schools two afternoons in the week, and that the children of the school be divided according to their religious affilia-

tion and receive instruction from teachers of their denomination. This is the custom in Germany, but if introduced in the United States, it would defeat the very purpose of the public school, for it would emphasize those distinctions which it is the object of the public school to overlook. The religious question must be kept out of the public school altogether. The Sunday school is so vital an institution in the United States because of the fundamental principle of our government of the separation of church and state.

In considering these improved methods in the Sunday school which have to do so largely with equipment, graded classes, clubs, and the like, the question becomes pertinent whether by paying so much attention to these things, the spiritual element is not lost sight of to too great a degree. This depends, as a matter of course, altogether upon the superintendent and the teachers. The fact of the matter is that the Sunday school must impart knowledge of a certain kind; the modern religious educators are seeking the best methods to instil this knowledge; the ignorance of the Bible is appalling (college authorities have often commented upon the fact that college students are frequently unacquainted with familiar Biblical names and incidents). This information the Sunday school must give; in its higher grades it must also teach the new views of the books of the Bible as the production of many men of varying gifts and powers during a long stretch of time. There are also the allied subjects of Biblical institutions and archæology, prophecy and poetry. The comparative study of other religions affecting Biblical institutions requires attention. For all such and kindred information, the Sunday school must make provision. With sound information as a foundation, the spiritual interpretation will follow.

The command was given of old, "Thou shalt teach them diligently to thy children." This meant religious instruction in the home. As modern life has shaped itself, most homes are neglectful of this primal duty, and it has been shifted to the Sunday school. Here the attempt is made to teach the lessons of religion and morality diligently to the children; from the kindergarten to the adult Bible class many of our Sunday schools are guiding the rising generation from year to year; the improvement in their methods is very striking; in all truth during the past half century this work has proceeded from strength to strength.

MORAL INSTRUCTION AND TRAINING IN THE SUNDAY SCHOOLS OF THE UNITED STATES OF AMERICA

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THAT Sunday schools are an important agent for the maintenance of moral habits and ideals in the United States of America is not doubted by anyone who has intimate acquaintance with the life of our people. Partly as a consequence of the separation of religious instruction from State education, the Sunday school is here reaching a remarkable development. The number of pupils enrolled is, in round numbers, sixteen million, and the number of teachers and officers is one and three-quarters millions. These schools, together with Catholic parochial schools, are nothing less than the beginning of a second great division of the American educational system, the first division being the schools of the State.

The time is peculiarly opportune for inquiring into the ethical features of Sunday-school instruction and training, for our Protestant schools are in the midst of an advance movement that is just now freshly expressing the meaning of the whole system. To this movement and what it reveals I shall give my chief attention in what is to follow. But in order fully to understand the American situation certain other matters must also be taken into account. It should be remembered, for instance, that Catholic Sunday schools and parochial schools are in their own way consciously devoted to instructing and training children in the duties of the common life. For example, the course of study for the parochial schools of my own city (New York) includes for every grade both moral instruction and moral practice. In some grades, at least, the instruction covers both the "natural" and the "supernatural" virtues. The practice is a systematic, graded training in matters of daily conduct at home, in school, and on the street, as well as at church. (See Course of Study and Syllabus in Religion for Elementary Schools of the Archdiocese of New York. Published by the New York Catholic School Board, 1911.)

It should be understood also that the advance movement al-

ready mentioned has not yet reached the majority of Protestant Sunday schools. The progressive plans and methods that I am about to describe have a background of much inertia, traditionalism, and indefiniteness that may be described as a pre-educational consciousness. But a minority, already a large minority, of our schools is coming under the control of a definite notion of religious education.

Now, religious education is by us in America everywhere understood to include everyday morals. Our practical people can hardly conceive of religion in any other way. Here, where religion has never had the prestige of an Establishment, where the cost is paid by voluntary contributions from the people, where preference rarely depends upon religious conformity—here religion naturally tends to fuse with moral ideals. Not that religion is supplanted by morals, as at least one European student has supposed. Far from it. But certainly America is taking seriously the ancient saying that “He who loveth not his brother whom he hath seen cannot love God, whom he hath not seen.” This fusion is with us so universal that we assume as a matter of course that Sunday schools will deal with moral conduct. Hence, even schools that lack clear educational consciousness are nevertheless an immensely important agency for moral instruction and training.

I shall now discuss moral instruction and training as they are found in the distinctly modern Protestant Sunday school. Two items will be considered, the curriculum and the practical activities. The tendency of the new graded curricula may be indicated by a brief description of the moral instruction provided in one of them. I take as my example the Fully Graded Bible Study Union Lessons (published by Charles Scribner’s Sons). Here the pupil of six years is introduced, first of all, to stories (gathered from various sources) that are obviously intended to help the little one to make a proper adjustment to his present environment—to father, mother, big brother and sister, the household helpers, the letter carrier, the policeman, the food bringers, playmates, and domestic animals. For the autumn, when children of this age are expected to begin their day-school life, the Sunday lessons are planned with reference to the new social environment of classroom and playground. The same principle controls the selection of the story material for the second year, which concerns, in general, “learning to live happily together.” Different groups of stories refer to “learning to be

obedient," "learning to be kind," "polite," "helpful," and so on. The third year's stories, which are from the life of Jesus, are intended to show Jesus' "loving, helpful spirit, as he went about doing good."

For children of nine and ten years the material consists of stories from the Old Testament. They are treated chiefly as instances of conduct, good and bad, rather than as parts of a connected history. Abraham is "a brave and generous pioneer," Rebekah, "a maiden who was helpful," Jacob, "a son who deceived his father," Micaiah, "a man who dared to tell the truth." The center of the instructional method here used is the formation in the pupil's mind of a simple, vivid idea of a person or of an act that involves a moral issue and tends to evoke approval or condemnation. Of course there is also training in moral analysis, with provision for original expression. During the next two years (ages 11 and 12) the pupil studies substantially the story material of the New Testament, together with stories of early martyrs and missionaries. Here, as in the earlier grades, emphasis is placed upon persons and their activities; that is, the instruction is objective and concrete, and it concerns conduct.

For the early adolescent years there is provided, first of all, for the age of thirteen, a series of biographical studies of heroic men and women. The characters are chosen, for the most part, from extra-biblical sources, and in many instances from outside the history of the church. John Howard, the champion of prison reform; Samuel Chapman Armstrong, a pioneer in the education of the American Negroes; Harriet Beecher Stowe, who aroused the conscience of this nation against slavery; Florence Nightingale, a pioneer of the Red Cross movement; Chinese Gordon, a modern Sir Galahad; George T. Angell, who "spoke for those that cannot speak for themselves," and Frances E. Willard, a pioneer in the higher education of women and in the temperance reform—all these stand in the same list with Abraham, Elijah, Amos, Wyclif, Savonarola, Luther, and Livingstone.

The year that follows (age, 14) is entirely given to a study of the principles of conduct. First come twelve lessons on rights, or conduct considered from the standpoint of law. Here the ancient Hebrew legislation and the corresponding parts of our Common Law are presented side by side. It is interesting to note that the list of topics includes not only the ordinary rights of individuals,

but also the right of the State to honest service (a lesson on bribery). A second section of this year's work unfolds the standards of sages and prophets as distinguished from the standards of mere law. Finally there is a section devoted chiefly to human relations considered according to the ideals of Jesus.

Passing over the plan for the next four years with the single remark that, although the topics are largely historical, the ethical interest is prominent, I come at last to the closing year of the series, a course on the modern church, in which social work has a prominent place. The last section is on "The Church and the Social Awakening," under which title are included such topics as the industrial problem and how it arose, the welfare of wage-earners, race antagonisms, public charities, the liquor question, juvenile lawbreakers, prisons and prisoners, enemies of the family, the public schools, world peace, and church members as voters.

Surely the place of moral instruction in this curriculum is a large one. And what is true of this plan of study is typical of the present movement in American Protestant Sunday schools. In nearly every instance those who have planned and prepared lesson courses have had in mind the moral problems that arise in the conduct of children at various ages. One fully recognized principle of graded instruction is that the pupil is to be helped to live in right relations to his fellows here and now. Of course dogma and ecclesiastical rites and ceremonies receive more emphasis in some curricula than in others, but in all curricula of the later type moral conduct has a prominent place. In one notable instance not only the same curriculum but also the same text-books are in use in half a score of denominations that differ from one another in dogmatic standards, in worship, and in church government. The ground of this coöperation is a community of spirit and ideals, or what may be called in a broad sense an ethico-religious unity. (See the Syndicate edition of the International Graded Lessons.)

The situation may be further illustrated by a few items selected here and there from various curricula. Thus, the Episcopal Sunday School Commission Lessons, though they are the most churchly of all, include a course on Christian Ethics for Boys and Girls, with lessons on obedience, industry, perseverance, courage, justice, and so on. In the Beacon Lessons (Unitarian) the problems of the moral life are presented in a rich variety of tales from the my-

thology and folklore of the Greeks, the Norsemen, the Hindus and other peoples, as well as from the Bible.

In the Constructive Bible Studies (University of Chicago Press) such fables as "A Wolf in Sheep's Clothing," and such tales as "The Boy who called 'Wolf!'" stand side by side with Bible stories as material for instruction and training in obedience, truthfulness, generosity, and the like. Here we find, too, instruction for little children concerning their relations to their country. In the Syndicate edition of the International Lessons one comes upon such typical things as the use of the story of the Garden of Eden to teach, not the course, but the blessing, of labor. Finally, this series, when it is complete, will include, for the adolescent years, a study of the moral-religious aspects of the leading occupations, not excluding the occupation of home-making.

Turning now to the training that is provided by means of practical activities, we come upon facts not less significant than those already described. We are unquestionably moving away from formal memoriter methods, and also from hortatory methods, toward what may be called the formation of character through self-expression, especially in social action. Thus, for example, it is becoming common to study Christian missions in connection with the actual support of missions. A class of children as young as eleven years has been known to collect a class fund and, through its own committee, to transmit the money to distant parts of the earth. Similarly, Sunday schools or classes in Sunday schools are taking a direct part in various philanthropies, such as hospitals for children, day nurseries, famine funds, fresh air funds, and social settlements. Here and there a school has planned an entire curriculum of such activities parallel with the curriculum of instruction, and forming a scheme of active expression of the instruction. Finally, there is a widespread effort to bring the pupil's Sunday school experience into unity with his ordinary weekday experience. To this end, classes are organized as clubs, with social, literary, athletic, philanthropic, and even civic functions. Adult classes, which have multiplied in recent years, are beginning to study the moral phases of community life, and to take an active part in various reforms.

This whole movement is exceedingly vital; it is rapidly spreading, and it is bound to be a growingly effective factor in the work of moral education.

SELF-GOVERNMENT AS A MEANS OF MORAL EDUCATION

WILLIAM R. GEORGE

THE delegates to the National Conference of Charities held in the city of Boston last year were given a steamboat excursion about Boston Harbor. Two bright looking lads were selling copies of *The Survey* to the excursionists. As one of these boys passed a group of delegates near whom the writer was standing, one of them turned to his companion and said, "That is one of the Judges we saw sitting at the Newsboys' Court last night dealing out fines and warnings to the young offenders who had violated their licenses." "Yes, you are right. That is the lad," replied two or three of the party.

Some of the group evidently knew little of the Newsboys' Court and began to inquire about it of those who had seen its workings. One of the party thereupon explained that the newsboys of Boston were organized into an association of which the members in good standing were licensed by the city to sell newspapers. As in all organizations, there were regulations and obligations, some of which were covered by city ordinances. In order to give the young members of this organization a sense of personal responsibility, some people interested in self-government had secured the adoption of measures permitting a body of judges, three of them to be newsboys elected by their fellows, and two adults, to serve as judges in the trial of newsboys who violated these regulations. The plan was tried with great success. The moral tone of the organization immediately changed for the better, and even the adults who had been incredulous in the beginning, became convinced of its usefulness.

The evening before this excursion, many of the delegates had gone to the headquarters of the Newsboys' organization where the trials were held. Evidently all who saw the operation of that court were convinced of its value. "Yes," said one of the men, "I never felt more awe or reverence in the United States Supreme Court than I felt in the presence of those boy judges, and evidently every one else in the room, whether boy or man, had the same

feeling. I don't know when they closed Court last night. They tried the little boys first and sent them home, and they were trying some of the older lads, and still had quite a bunch of them on hand, when we left."

The writer listened to these comments in silence, but his heart fairly leaped with joy. It had been his privilege and pleasure to fan the flame which resulted in this Court, when its prospects had been discussed by a group of enthusiasts at dinner in the City Club of Boston. He rushed over to the lad and said, "You're one of the Judges of the Newsboys' Court, I understand." "Yes," replied the boy with an earnest straightforward look. "How do you like your job?" His face assumed a serious air. "In a way I like it," he replied, "but a feller has got to keep his eye peeled on himself, and his 'think-tank' pretty clear."

"I hear your Court sat till quite a late hour last night."

"Yes," he said, "we had a good many cases to try."

"How many sessions do you hold a week?"

"One usually, and sometimes two."

"How much money do you get for service on the bench?"

"Fifty cents from the city each evening we serve."

"Who decides the number of evenings each week you shall hold trials?"

"We do,—the Judges."

"If you wished to have a session every evening, could you do so?"

"I think quite likely," he replied.

"Why don't you hold more sessions of the court then instead of continuing them so late?"

"Because," he said, "we don't want to have it look as if we was graftin' off the city. We are there to do service for the city and for the Newsboys' Association."

Thomas Mott Osborne, President of the Board of Trustees of the Junior Republic Association at Freeville, N. Y., notes the following incident in his introduction to my book: "The Junior Republic. Its History and Ideals":

"Called to act as Judge in the Junior Republic Supreme Court, in a case which involved the question whether a prisoner who was a good football player should be released for the day in order to strengthen the Republic team, I listened to comprehensive arguments for continuing the temporary injunction I had granted.

At the end of the speech the boy Judge of the Republic sat down, but almost immediately arose again. 'Your honor', said he, 'just one thing more. In most schools and colleges nowadays, a fellow has to gain a certain standard of scholarship in order to be a member of any athletic team. Now up here at the Junior Republic, *our standard is citizenship*, and if a fellow can't keep out of jail, he's no business to play on the football eleven."

Those words sent a thrill through me as I sat upon the bench; they thrill me as I repeat them. "'Our Standard is Citizenship'."

Lyman Beecher Stowe of New York City, Secretary of The School Citizen's Committee, a voluntary organization, seeking to introduce self-government into the schools and the child-caring institutions of America, tells, among many others, these two incidents illustrative of the moral influence of self-government upon children: In a certain large public school in New York City, where the pupils manage their own affairs and have a form of government roughly resembling that of an American State, the boy Governor was apparently reëlected. He received the congratulations of his fellows and his teachers, was inaugurated, and started on his second term as chief-executive of his School State. After some weeks in office, the young Governor discovered that in counting the votes a certain room of younger children, only recently admitted to the suffrage, had been accidentally omitted. He at once appealed to the Principal for a recount. The Principal demurred. He knew the young Governor's value as a helper, the school had settled down contentedly under his leadership, so why not let sleeping dogs lie? The boy finally insisted that he would have to resign unless the votes were recounted. Accordingly a recount was held in which the young Governor was counted out of office and his chief rival instated in his place. The new boy Governor then appointed his defeated rival, Commissioner of Health, one of the most important offices in his gift.

Another one of the self-governing schools in New York is known as the "Melting Pot." In it are seventeen different nationalities. The Italian and Jewish elements are dominant and numerically about equal. An Italian and a Hebrew boy were rival candidates for the office of Prosecuting Attorney. The Italians were backing their candidate and the Hebrews theirs until one of the leading Jewish boys at a midday rally made this appeal, "I

want to tell you Jewish citizens that if you vote for Harry Cohen, you will make a big mistake. What do we want? A Prosecuting Attorney — a strong Prosecuting Attorney what's got the nerve to do his duty and not a Jewish Prosecuting Attorney! We want the best fellow we can get, and that fellow is Joseph Tooregrossa." Joseph got the bulk of the Jewish vote and was elected.

If these few illustrations were the only occasions wherein self-government appeared as a moral force, the value of such training would not be completely demonstrated. Incidents like these are in fact almost of daily occurrence both in the Junior Republics, and in the schools and other institutions where self-government is practised.

The original Junior Republic was established July 10th, 1895. The very first day we announced that we proposed to establish an actual government *of* the youth, *for* the youth, and *by* the youth. In other words, the Junior Republic was to be a village like any other in the United States except that the citizens were to reach their voting age at sixteen instead of twenty-one. The principles of the community should be those underlying self-government and self-support.

This idea, revolutionary though it was from the point of view of the universal institution and school system of that time, was absolutely safe and sane if boys and girls from sixteen to twenty-one were to any considerable degree capable of assuming the responsibilities heretofore exercised solely by men above the age of twenty-one.

The year before the starting of the Republic, in a summer camp at Freeville, I had required a company of boys and girls to meet many of the responsibilities of self-government and self-support, and they had risen to the emergency.

It was not particularly surprising, even to the layman of that day, that these young people should rise to the emergency of self-support, for illustrations of this in every day life were plentiful. Both boys and girls had frequently supported themselves on the farm, in the store or in the shop, or at domestic service. In many instances, the world offered illustrations of youth, who had not only supported themselves but had helped in the support of their families. Practically everybody pointed with pride to the self-made man — the man who had early learned the art of "earning his bread by the sweat of his brow." In fact, every one agreed

that when the struggle for existence is not too severe, every youth after his early teens is helped materially for life's hardships by practical experience in self-support. If practical training in self-support were of moral educational value to youth, why should not self-government likewise be of value? Logical as this appeared, we searched in vain for precedents. Here and there history shows youthful kings who, like Alexander the Great, below the age of twenty-one years, had done more than practice self-government in ruling over nations; but most people would give as the reason for their ability the fact that they were born rulers. Nowhere in our own National Government for three quarters of a century could we find illustrations of youth practising self-government, "because," declared the world, "they are infants." Immature lads and lassies, they would say, could not be expected to have sufficient moral development to be allowed such responsibilities as self-government implied. Instead of learning by doing such an important matter as self-government, they must be "preached at" by the older and wiser ones until the eve of their twenty-first birthday.

How miraculous! The youth would go to bed an infant and the following morning "infancy" would be officially a thing of the past; he would rise from his bed, like Minerva from Jove's forehead, a full blown citizen. Yes, the sturdy intelligent lad, physically and mentally as fit as the average man, was an infant in the eyes of the law and society, exercising none of the moral responsibilities of citizenship. During such halcyon periods, no single illustration of civic responsibility for youth could be found. But when grim war overtook the nation, the whole situation was instantly changed. The nation no longer regarded as infants these lads from sixteen to twenty-one. The call to arms had transformed them into men as miraculously as would their twenty-first birthdays. Statesmen, orators and journalists electrified the world as they portrayed the great achievements of the nation's men on the battlefield. With pride we in America speak of the way our men have made and saved our country by force of arms; but an examination of the war records shows that those whom in time of peace we declare to be men have formed a comparatively small percentage of our citizen soldiery. The fellows who won the battles were those officially labeled "infants" in time of peace; an overwhelming majority of both armies in our great Civil War was composed of youth from sixteen to twenty-one.

It was not our men who saved our nation: it was our boys. Was less expected of a soldier of sixteen than one of thirty-five? By no means, and the boys rose to the mighty emergency and responsibility as readily as the men. Nor were the boys limited to service in the ranks; many of them were commissioned officers. In many a crisis when a nation's life was at stake, the keen and accurate judgment of mere boys went a long way toward saving the Union. But when peace was restored, these same boys were promptly relegated to legal "infancy"! War is terrible, but it is argued with a grain of truth, that one of its compensations is the fact that through the tremendous responsibilities it places upon the youth in its service, it brings to the fore splendid leaders who otherwise would have been lost in oblivion for lack of opportunity to early develop individual responsibility. Self-control and responsibility are necessary attributes to self-government. No individual or nation can claim to be self-governing without these qualities. If therefore, youth are instantly transformed by having responsibility thrust upon them in time of war, why should they not have responsibilities in time of peace?

My experience with youth of all classes and conditions of society has led me to believe that a large percentage of the disasters to youth in general occur because they are regarded as irresponsible beings. It is humiliating for any group of people no matter what their age, nationality or creed, to be regarded as irresponsible. Individuals feeling no responsibility to the community where they live, or even to a country wherein they are merely sojourning, cannot rise to the highest and best within them. For example, a company of ordinarily self-respecting Americans might be traveling in Germany. While seated together in one of the beautiful parks of some German city, they might see a group of native vandals uprooting some flowers. Their sense of propriety might be shocked, but that would be all. Their comment would probably be, "It is none of our business. Let the Germans look after their own parks." How differently these same Americans would act if they caught vandals in the act of destroying flowers in some park near their own homes in America!

At the present time woman's suffrage in America is a live issue. I have traveled in States where the women vote and where they do not. In the States where they do exercise the franchise, the responsibility of citizenship has made them a vital integral part of

the civic life and of great moral value to the state. In States where they do not vote, with of course some marked exceptions, there seems to be a tendency on the part of the great majority of women to be indifferent to civic responsibilities.

Many other illustrations might be given in this connection where a group of individuals, held together by religious, political or racial bonds, reside in a community where another religious, political, or racial group is in an overwhelming majority. Although there may be no open hostility on the part of the stronger group toward the weaker or vice versa, nevertheless, in the event of some function belonging strictly to one and not to the other, the group debarred will feel little responsibility for the actions of the majority. The whole point of the previous reasoning is this, that the youth of our country from sixteen to twenty-one years of age, provided they are physically and mentally up to the standard of their years, are practically able to assume the responsibilities of citizenship, although the world has not yet come to recognize this truth. As a result, there are several millions of stalwart youth who are theoretically and officially regarded as "infants." The feeling that they have no part or lot in the government of the nation causes them to feel little or no responsibility for civic welfare. Instinctively they have a fellow feeling for every youth in the land who has some difficulty with officialdom. There is a sort of free masonry amongst the youth of every country. The lad who does some dare-devil act against property, and even the man, has the secret admiration of practically every youth in the land, yes, even good boys admire the youthful outlaw. I recall my personal experience in this connection. Jesse James, the American outlaw, was in his palmyest days when I was a youth. I think I was not more than commonly bad and neither were my companions. Yet we certainly gloated over his hair-raising escapades. To be sure, we wanted him to be killed in course of time, but to give his death proper setting we felt it must come after a terrible slaughter of sheriffs and deputy sheriffs; and to make the tragedy completely picturesque, he must die with his "boots on." Social workers of all sorts, in discussing the causes of the depravity of youth, cite reasons at great length. They mention depraved home surroundings, physiological defects, etc., etc. No doubt they are largely correct, but I want to tell you a secret. One of the principal reasons why youth are lawless and do criminal things is because whenever they

do commit a serious crime and get their names in the paper, they know that they have the admiration, albeit sometimes the secret admiration, of practically every youth in the land. For proof of this statement, listen to the discussions of the crime of some youth by the members of a street gang. Likewise listen to the discussions of the same youth's performance by the lads in any public school, when they don't know you are listening. Don't stop even at the public schools, go to the Sunday schools and you will hear them discussing the dare-devil act with bated breath. And the hero of it all knows he is in the limelight and looks eagerly for the big headlines in the daily papers to see whether the details of his crime are described with ample picturesqueness.

A few years later, when these self-same youth have reached their majority, are taking part in government, and are working for their living, they do not look with admiration upon a young dare-devil, but denounce his acts and characterize him as a menace to society and a criminal. Why this changed point of view? Simply because they have come to the point where, instead of being irresponsible onlookers, they have the full powers of citizenship and the responsibilities of self-support. I verily believe that if the full responsibilities of self-government, or something approximating to it, were bestowed on physically and mentally able youth some years earlier than at present, our country would be much better off in every way.

Well — to make a long story short — after searching in vain for instances of self-government amongst youth in practical form, we determined boldly to establish the precedent ourselves. As already stated, on July tenth, 1895, the plan was put in operation. The results were immediate and satisfactory. The young people rose to the emergency. Actual responsibility for their government changed the point of view which they had previously held regarding lawless youth. Two kinds of legislation confronted them for immediate action — legislation, economic in its nature, and legislation relating to moral conditions. In their law-making on economic matters they made some mistakes — if they had not, they would have far excelled adults. Then with delightful disregard for the cumbersome precedents and traditions of older society, they would at once change things for the better. When it came to moral legislation, or anything which bordered upon it, they were always strong for righteousness. In some cases they might have been regarded

as a bit puritanical. Without any suggestion from adults, they passed and enforced laws making profanity and gambling punishable by fine or imprisonment; obscene conversation was constituted a felony, and the culprit imprisoned just as if he had stolen money. They even have a law prohibiting the use of tobacco in any form. These instances, together with numerous others of a like nature, demonstrate conclusively that self-government is a moral educator with a vengeance.

Boys and girls who have had nothing bad in their record come to the little Republic and take upon themselves the responsibilities of citizenship. Their development in thrift, industry, civic responsibility, tact and self-reliance is noticeable even to the casual observer. The criticism that such responsibilities may make them prematurely old is not justified by the facts; no group of youth enjoys sports and gets more happiness out of life generally than the young citizens of a Junior Republic. But it is in the dare-devil, lawless, and what is sometimes called "the criminal" element of youth, that the greatest transformations occur. These fellows who have been heroes because of their thrilling escapades with the police and others in authority, come to a Junior Republic in place of going to a reformatory. Upon their arrival, to gain standing for themselves with the residents of the Republic, they proceed to tell what terrors they have been in the world outside. This is the usual method of newcomers for gaining standing for themselves when sent to a Reform School. But alas! this generally successful method is always a dismal failure in a Junior Republic. In an institution, benevolent despotism holds sway and dispenses free food, lodgings, clothing, etc., according to a system, and anything which smacks of personal responsibility is religiously avoided. In a Junior Republic the newcomer finds himself a part of a little community the members of which work for their property and secure little or much according to their industry and use the powers of citizenship to protect their property and person against the lawless. It is a far cry from being a dependent inmate to being a self-directed citizen. The fellow who has been out of gear with society and proud of the fact, is quite likely in the early days of his citizenship in a Junior Republic to commit some act of lawlessness. He is thereupon arrested by an officer approximately his own age; haled in to court and tried for the violation of a law enacted by his fellows. If found guilty by a jury of his peers, he is sentenced by a youthful but just Judge to

the prison where he is taken in hand by the boy keeper and compelled to do penal service for the little State. No government of adult manufacture, to which he feels no responsibility, has anything to do with him in this affair. His companions are regulating him, and that takes all the romance out of wrong doing. Every one of us recalls that in our youthful days what our companions thought of us was of much more importance to us than the opinion of grown people.

When the young "hoodlum" gets out of a Junior Republic prison, he determines to do right, not because he has been reformed, but because he wants to be popular with his fellows. He finds it politic to be honest. Truly, a rather low standard, but the only one which he is capable of appreciating at once. Through the various forces in operation in the little commonwealth, he advances gradually to higher standards. Self-support is no small factor, but greater than this is the exercise of the duties of citizenship. He is a part of the people. He realizes his power as a citizen, for he hears a measure discussed in the town meeting and then put to the vote of the citizens. Behold! he is one of the voters. The measure passes. In less than an hour it is signed by the boy President. It then becomes a law and goes into effect, and he at once realizes his individual power in the community. He sits on a jury when some boy is tried, as he was tried a few months before and he feels his duty to act justly in the case. This responsibility develops him immeasurably. He becomes an officer on the police force of the little Republic. His duties are to see that the laws are enforced. Another stage comes in his development. All around him, everywhere he turns, is civic and moral responsibility. During this plastic stage of development he is unconsciously, yet naturally, being controlled by these same civic and moral responsibilities. Some day he may be a Judge, or perhaps even President of a Junior Republic, and he realizes that in order to occupy these exalted positions, he must be "straight"; for he observes that character is the thing which usually counts most with his fellow citizens when they elect a fellow to these high positions. Slowly but surely, by these means he rises from the low standard of doing right for policy's sake to the point where he will do right for its own sake. This was exemplified in the case of a boy who was elected to the Republic Presidency by the unanimous vote of his fellow citizens. The day after his inauguration he came to me in great distress and said,

"Daddy, some months ago, before I was thought of as worthy of being President, I committed a theft in this Republic. I have come to tell you about it and ask your advice." Instead of giving advice, I finally asked him what he was going to do about it? I saw a determined look on his face. "Daddy," (that's what the citizens call me), he replied, "I am going to call the citizens together, tell them what I've done, resign my position, surrender myself to the police and go to jail." His crime would never have been found out, but his conscience won't let him do anything else. Heroically — you can readily understand it required the rarest heroism — he faced the ordeal and went to prison. Other Junior Republics, founded since the original one at Freeville, N. Y., have the same testimony to offer.

Soon after the Junior Republic idea was launched, pupil self-government was introduced into certain public schools. Other organizations of young people also soon fell into line. At first I doubted the possibility of making self-government vital and effective in schools and other organizations where there could be little or no property basis and where the boys and girls lived at home instead of in a community of their own, but on investigating its operation in schools I found to my great gratification that the force of organized public opinion was sufficient to overcome both these handicaps.

A government of the youth, for the youth and by the youth has now been not a theory but an accomplished fact for seventeen years. It has evolved, as Professor Liberty Hyde Bailey, Dean of the Cornell College of Agriculture, has well said, "from a reformatory idea to a great educational principle." During this period educators by the scores, from all over the world, have critically studied the idea in actual operation, and almost without exception they have testified to its great moral value.

THE RELATION OF MORAL EDUCATION TO THE SELF-DIRECTING GROUP.

DR. JOHN L. ELLIOTT.

ONE of the chief difficulties that the teacher of ethics has to overcome is the sense of aloofness from life of that which he tries to impart. Even when he has been successful in kindling the glow of enthusiasm in the pupils, he knows that they may leave the class-

room only to have their emotional fervor fade and only to fall back into the same habits of thought and action as before. Especially will this be true when the life of the home or the playground does not exemplify what he has been striving to teach. Even where the ethics instruction is systematic and the pupils have had laid before them year after year a progressive series of ideals, and the attempt has been made to inculcate the habits of clear thinking and right feeling on moral questions, the pupils who are not in the habit of making real the ideals and rekindling the emotions in themselves will receive but little benefit.

The will of the pupils is that which, in the last analysis, the teacher is trying to affect. The will which has been enlightened, stirred, and which has formed for itself right habits of action is our goal of striving.

I do not mean in any way to minimize the value of systematic ethical instruction in classes but simply to indicate that the pupil needs what may be called laboratory practice in morals under the guidance of one more experienced than himself. It is for this reason that the self-directing group or, as we commonly say, the *self-governing* group, admirably supplements the work of moral instruction. Without such a group, moral instruction is likely to retain its aloofness; without ethics lessons on the other hand, the spirit of the self-governing group is likely to become stale, petty and dead to the finer visions. The ethics lesson interprets and makes clear to the mind the finest things of life; the self-governing group makes a beginning at trying to realize them.

The pupils, however, cannot be self-directing during the courses of ordinary instruction. Here the teacher possesses an authority which he cannot abdicate.

A larger field for laboratory practice is opened when the teacher takes part with his pupils in their sports or other activities outside the classroom. And yet for all its value in this direction, sport is limited in its usefulness because its aims howsoever appealing, are not of the most elevated character and do not give opportunity for the exercise of the finer faculties in all their completeness.

For this reason it is of immense gain when the pupils organize themselves to carry on some work of a philanthropic nature or to further in some way the life of the school. Much time has been spent in developing through the activities of the school, what may be called the virtues of the individual; but young people receive

only scant help in acquiring practice in what may be called the social virtues. They band themselves naturally together in clubs for athletic purposes; but little use has as yet been made of this social tendency and it is rare that the teacher uses the natural fraternity spirit among young people to its fullest capacity for noble employment. In America we put the vote into the hands of every young man at the age of twenty-one; yet frequently he is little enough prepared by actual experience of the deeper side of group or social life to understand in any way, except often in the most academic fashion, what democratic government really entails.

What I have to say of self-government applies chiefly to pupils of the high school age, that is from thirteen to eighteen; but classes so organized not infrequently may be very instructive to a pupil and helpful to the teacher in the seventh and eighth grades, that is between the ages of eleven and thirteen. Except in rare instances, children under this age depend very largely for guidance on their elders and seldom are capable of the well-considered action which is necessary to really effective or independent group life. Of course at a much earlier period, they become conscious of belonging to a group; but they need much more careful direction and are not nearly so capable as the older ones of action independent of the immediate help of the teacher. After the age of ten, however, it seems to me exceedingly valuable if each group is organized to carry on certain specific kinds of activity. All young people and children delight in choosing their own officers and organizing themselves into little societies. Let them form such groups; but let it be borne in mind that the art of a teacher must come in to suggest the kind of activities most suitable to each age and group. As a rule, self-government has meant turning over to the children certain police functions, the task of keeping themselves in order or rather of keeping each other in order. The police functions, it would seem, however, are not the best social activities with which to begin. Furthering some object in which pupils are naturally interested, arranging for class entertainments — a program for school assemblies, athletic games, patriotic meetings in which the school takes part, philanthropic work or commemoration exercises of historical events — in short actually doing together something constructive is much better than trying to keep each other *from* doing certain things. To pass upon the conduct of other children may indeed be one of the most useful of the later functions for the

representatives of self-governing groups; but at the beginning, it is surely much better to give the children something of a more positive nature.

All of us remember some little experience of our childhood when, by accident, we met a blind man, let us say, and helped him across the street. We can recall the thrill that came from actually having been of use. The teacher can see to it that his pupils all meet such unforgettable experiences.

Care must be taken to avoid unfortunate accidents. Little children may not be sent promiscuously among the poor nor to the wards of a hospital; but it has been my experience that the children of a group who send a Christmas box to a family may also send one or two delegates with the teacher to visit it. If the teacher is wise, he can remind the class of the other needs of the family than a few sweets at Christmas — the handicaps under which it labors, such as poverty, ignorance, difficulty of getting work, high rents. All these come home to the young as great realities and not only stir them to help the family in a more steady way, avoiding the attitude of the Lady Bountiful, but really assist them to see the problems of the poor after a fashion that will make them helpful members of society through the rest of their lives.

After a beginning in group work has been made in some such enterprises as these, the class may then be readily led to take up some of the work of carrying on the school, some of the drudgery perhaps, this to be done not by monitors nor by appointees of the teacher but by representatives chosen by the class. Choosing for themselves, the pupils learn the inestimable value of judging others of their own age on grounds of merit and not in accordance with their own likes and dislikes. This is in itself a great moral gain.

The self-governing class meets other classes in athletic games and in school assemblies, and the activity of group life becomes enlarged by the consideration of the whole school as a group of which the class members are a part not only as individuals but as members of groups and sub-groups. The notion of divided loyalties and responsibilities now comes home to them. Only after they have once conceived vitally and not academically the relation of the school groups to each other, can they be made to understand the life of the city, state and nation.

Organization and government come as a natural result of the desire to achieve certain ends. It seems to me, therefore, that

the form of self-government adopted should be related inherently to the needs of the children. We have our schools modeled after the city and the nation. I am somewhat skeptical as to both of these plans. It is indeed of value to be using the same terminology as that of the city or state, but there is a certain pompousness about little mayors and presidents that is in some ways objectionable.¹ We are likely, too, not to invent exactly the right kind of organization when we copy those of adults. This is not a fundamental point, however; and any organization may be used that can be adapted to the needs of childhood, with such officers, constitutions and rules as will help best, provided only that they are fashioned so as really to fit the work and not that the work must be made to fit the organization. Such life vivifies and makes dynamic the social-ethics teaching as perhaps nothing else can, and gives a great stimulus also to the discussion of the self-regarding duties.

Any consideration of group activity such as has been mentioned would be altogether inadequate if the *esprit de corps* thus created were not taken into account. I am sure those who have worked in self-government, as exemplified in the Ethical Culture School, in the "School Cities," as they are to be found in many places in America, and in the George Junior Republic, have found that perhaps the most valuable element of all is the fraternal relations into which the pupils enter. Ordinarily pupils get the impression that the teacher is in a way making the moral law himself as he goes along. They somehow feel that they are responsible to each other only through the teacher. But the most effective kind of moral training makes the pupil feel a sense of his own responsibility for thinking out right ways of acting for himself and for his group.

This begets a finer kind of friendship and fraternity than will grow in any other soil. The pursuance of fine aims in common has ever been the basis on which the finest friendships grew — all historic friendships had such a basis. One has only to remember the results of the Sacred Band of Thebes, the Tugendbund of the German Universities and the Burschenschaften in the earlier days of their existence, the Chartist movement in England and similar groups of young men in Ireland, Italy and Russia, to realize the

[¹ Editorial Note.—For answers to the various objections urged against such schemes, consult "Some Facts About Pupil Self-Government," a pamphlet obtainable gratis from Mr. Richard Welling, 2 Wall Street, New York.]

importance of this aspect of the subject. The young idealists were often wrong-headed, they were always in need of guidance from those who were older; but the records of every nation show into what splendid men and women they developed. In youth the moral ideal which appeals strongest is perhaps that of justice; the strongest emotion is that of fraternity; and if we can couple these two and give the pupils the idea that they are no mere abstract concepts, but stand for a kind of life that they may lead in their fellowships, we shall have crossed the gulf and made our lessons not mere prosy or emotional talk, but genuine influences upon the lives of our future citizens.

It may seem to some that all this is but a new fad in education, a kind of excrescence on the real body of school-work; but after eighteen years of experience as a teacher and a varied acquaintanceship with children and young people from nearly all the social classes and races in America, I have come to believe that it is a vital and essential element. Whether the lessons imparted by the teacher be in the field of ethics or science or art, the danger always exists of their not taking hold or remaining just as they were given and without power to create new thought and life. All who are to receive a genuine impulse from the ethics lessons must in some way, I think, become active, both the individuals as individuals and the group as a whole. Just as we have a carefully planned curriculum of studies, so we should have in every school carefully planned series of activities for the different classes. We should know what kind of organization is most fitted for each group; and the constitutions or the laws and rules which it makes should show a constant progression from year to year. Thus we shall be able to get away from the old idea of classroom work, which has so often failed to do all that we had hoped it would do, get away also from the mere careless club or gang and form a new kind of group, one that receives suggestions but not orders from the teacher, one in which a more valuable and deeper fraternity may grow among the pupils and which may, at the same time, foster a better friendship for the teacher and an appreciation of him as interpreter not only of individual morals but of the ethics of social groups and nations.

NOTE ON MORAL EDUCATION IN THE AMERICAN COLLEGES AND UNIVERSITIES

PROFESSOR EDWIN CALDWELL MOORE

FOR the moral training of the youth in American Colleges, in former times the service of worship and instruction in the College Chapels was mainly relied upon. In practically all of them attendance of students upon these services was at one time compulsory. In many it is so still. In the great institutions founded in more recent years by the states and supported from the public treasury, the maintenance of such religious services by the universities themselves was of course impossible. Voluntary bodies undenominational in character, like the Christian Association, have, to a certain extent, filled the place. Churches of the various communions about the university do what they can to supplement this work of the students themselves. In a few cases, in endowed universities, a religious service is officially maintained, to which an undenominational character is given through the ministration of a board of preachers chosen from different sects. In several of the more conspicuous cases of this sort, attendance is voluntary, both upon Sunday and at daily prayers, and a measurable success is achieved in the effort to represent the freedom and unity of the religious life.

In almost all American Colleges and Universities, study of the Bible and of related subjects is carried on in voluntary classes among the students. In some cases properly conducted courses of this sort have been taken up into the regular curriculum and work done is counted toward the degree. In the Universities, properly so called, many courses offered by members of the theological faculties are open to students from any department in the university and, conversely, courses in all subjects germane to the work of the ministry are open to theological students, though offered by others than the members of the divinity faculties. Through this study of economics and sociology and philosophy by those looking forward to the ministry and of history and philosophy of religion, of ethics and biblical subjects by those not proposing the clerical life and service, much has been done to break down the barrier which used

to divide those pursuing so-called sacred subjects from those following secular themes. The uniformity of standard and the inter-course of the men has been most salutary.

But the greatest contribution to the moral life and training of American students, in later years, has come from the development of the social service work. In all larger Colleges and Universities there exist organizations, which have for their purpose the prosecution of charitable and philanthropic service, altruistic work of every sort which can be deemed appropriate to students as a class. In many colleges a house exists to serve as the central bureau for such work, a salaried secretary presides over this bureau and mediates between those members of the student body who volunteer for such work and the institutions of the city and of the surrounding country which may call these privileged youth for their aid. In the year just closing Princeton enrolled 90 volunteers in such service, Pennsylvania University 100, Yale 350, and Harvard 360. In the latter case the number of members of the various religious organizations all told was about 1,000. The total number of undergraduates was about 2,250, and the organizations spoken of are here almost entirely undergraduate organizations. Thus it appears that almost half of the men in the college, properly so called, are the members of some religious organization, and of this half more than one-third was engaged in some form of social service. Most of the men thus voluntarily employed gave to their work of this sort as much as an evening a week. Preparation is being made to extend this work into the professional schools and also to secure the continuance of similar work on the part of the men after they shall have left the university. The contribution is thus a worthy one to the moral life of the community in which the university is situated. But of perhaps far greater value is the reflex action upon the men themselves at this formative period in their lives. Nothing in the university commits the men more surely to right courses and trains them up in the enthusiasm of the moral and social life, the life of service and, if need be, of suffering, that reason and the will of God may prevail.

CONSCIOUS PURPOSE AND BRAIN DEVELOPMENT.

MRS. VANCE CHENEY.

THE whole round world of thinking men and women was startled about a half century ago when Darwin announced his theory of evolution and when Huxley stated that the brain of an anthropoid ape is constructed so nearly like a man's brain that the difference is not worth considering. Were the thinking people of this same round world not so dazed by newly discovered wonders as to be almost blasé, they might have been equally startled by the statement of Dr. Wm. Hanna Thompson, the noted brain specialist of New York, that "we make our own brains so far as mental functions or aptitudes are concerned, if only we have wills strong enough to take the trouble."

He says further: "If a human personality would enter a young chimpanzee's brain where it would find all the required cerebral convolutions, that ape could then grow into a true inventor or philosopher." That is to say, the ape, our next of kin, might be all that our greatest minds have been, had he in his body the something that we are, and that we call by the several names Ego, Personality, Will, Soul. But this wildwood ancestor of ours has not this glory which is the real man and "in the process of the Suns" is to make him a god. He has not that image and likeness of the Supreme Almighty Reality that makes man, all men, free in the republic of mind, free to discover laws and principles, free to live up to these laws and principles and free to become perfect "as your Father in heaven is perfect." He has not that immaterial something which is our ability "to make our own brains so far as special mental functions or aptitudes are concerned, if we have the will strong enough to take the trouble."

It is special mental functions that one requires who suffers from fear, apprehension, weakness of will, depression, melancholy, jealousy, envy, anger, hatred and other useless and unworthy states of mind, tendencies inherited from our less than human ancestors. It is "special mental aptitude" that the student of art, music, mathematics, mechanics and all branches of learning and handicraft is seeking as he aims to progress. In the light of modern science, these gifts "like Heaven are given away" and "like God may be had for the asking."

The process of self-construction, Dr. Thompson tells us, is after this fashion: "The will stimulus will not only organize brain centers to perform new functions, but will project new connecting or associating fibers which will make nerve centers work together as they could not without being thus associated. A person, therefore, acquires new brain capacities by acquiring new anatomical bases for them in the form of brain cells which he has trained, and of actively working brain fibers, which he himself has created."

A child learning to use its hands and feet, is unconsciously, by unconscious choice, developing thousands of the little nerve fibers, which, responding to his desire to handle things and to move his feet, grow out from the brain down toward the spinal column and finally linking up with it give him his desired command. This desire, which we may call the sub-conscious will of the child, coursing through the cells impels them to growth; and gradually as the connection becomes more perfect and the motor area of the brain more developed, he becomes more adroit in the use of his hands and feet until he controls them.

Here, too, is the story of speech of the whole speaking race. Literally without understanding of anything, and without a word, we find ourselves at the start. Five senses man had in common with the quadruped, and the power of muscular movement was there, as the heart and stomach were there; but the power of speech did not exist. In "the first dumb pair," there could have been no consciousness that such a gift as words might come. But the soul that man is, caged in its mute instrument, rose in its divine might. It longed for deliverance. It longed for communication with other beings; and the gesticulations that conveyed emotion, the emotion of joy or pain, of approval or disapproval, from one to another in a sound or gasp of some sort, we may safely say gave birth to vocal expression; and this gasp, these sounds shaped themselves eventually into words. Words came because the soul wanted them, worked for them, and, in the beginning as now, the benign creating power that is always doing something, and the something we bid it do, wove the first, the next, and each succeeding effort at speech into a definite home in brain structure.

So, we may safely say, began the age-long process of humanizing this being, the sole and savage possessor of words and

self-consciousness. As the sub-human moved on toward the human, an impulse to consider somewhat the comfort of others appeared, a push outward came from within where the soul dwells; and tolerance, justice, sympathy, faith and love, the comforting effects of these, the value of them to ourselves and others gradually made themselves felt in human consciousness. They grew and waxed stronger, made their own abiding place in the gray tissues and became an integral part of sub-conscious man. What we still savage mortals have of these qualities has come from desire and will. Man saw the advantage of such qualities and desired them, longed for them and in direct ratio to his desires and prayers they have appeared and with them — with each vibration of each one — there has been wrought an anatomical change in the body.

Hitherto our study of the mental self has been to a great extent guesswork. We have assumed an hypothesis. We have tried to believe in a power within ourselves that would respond to every effort, we have tried to believe that if we "ask," we "shall receive"; but doubt has lingered in the minds of those who have not succeeded in attaining desired ends. Now, at the beginning of this revealing century, we are able to study self scientifically, with scientific proof that "all thought is motor, that all mental states are followed by bodily activity of some sort" (James), and that every effort, thought and emotion modifies the anatomy of the brain, which is the central office of all our growth; that Personality with a purpose may develop in the brain and nervous system a home for attainment of whatsoever kind or degree.

As he comes into the realization that the body is a physical apparel, an instrument which is here to serve him, to obey his orders with precision, to grow as he decrees, an instrument with a brain to develop as he decrees, and that his consciousness will expand as he decrees, man is forced to see that he may make or unmake his character, his mental aptitudes and capacities, and not only make them but make them with the exactitude of a chemical compound. He is forced to see that conscious purpose and drill are the means by which to thwart depressing, destructive tendencies of mind; *for as we construct the brain cells by the extent of our mental activity, we also cause them to atrophy by ceasing that activity.* For instance the impatience that by repetition has established a neural path for itself until the mind runs in that

path much more easily than in the path of patience, may be displaced by forming the new center of patience and by practicing patience until the undesirable cells have atrophied and the new ones are established. So instantaneously does the inner creative power respond to call that only the call and persistence in conscious purpose are required to permanently remake and reform an unfortunate disposition and character. *As man learns that the need creates the organism*, he is forced to see too that if he will take the trouble, he may build a cranial home of character and intellect where health and happiness reign, and where prosperity is as much a matter of course as one's breath and heart-beats.

Admitting all this to be true, admitting that the will, soul or personality is not the unmanageable thing it was once supposed to be, admitting the now accepted facts of our ever active under-consciousness which we have come to know forms as decidedly a part of our being as the heart and stomach, admitting our ability to create special aptitudes and functions, to develop brain cells, to create brain and nerve fibers at will, how much of human wreckage, physical and ethical, surrounding us now on all sides might not be spared future future generations by bring children up from babyhood in the knowledge of their sub-conscious existence!

To acquaint them with the sub-conscious laboratory in which at all times are being established conditions of body and character as surely as food is making tissue, and sleep is giving refreshment, is to equip our boys and girls with the materials for health, happiness and plenty. Experience, observation and practical experiments of the writer during twenty-five years leave in her mind no room for doubt that children are more adequately armed to meet the problems of existence by training of this nature than by any other system with which she is acquainted, because it gives them a keen incentive to individual effort, and they take a vital interest in the chemist of the hidden laboratory within their organism who so carefully obeys their instructions. They listen with eagerness, as to a fascinating fairy story, as they are told how this faithful chemist will make happiness, and build for them the sturdy, well body if they give him such fine materials to work with as good will, cheerfulness, integrity, orderliness, patience, mercy, justice, reverence and all other good things of mind and character.

Furthermore they become most interested and active scouts

in their own behalf when they learn that peevish, ill-tempered, unkind, disrespectful, selfish thoughts and deeds are materials which this subterranean chemist must use if they are given him as he has no power of choice, and which eventually and inevitably must make a suffering body and a personality that will neither hold nor attract pleasant playmates. Children reared in this consciousness also greatly enjoy teaching their mates and are often found reminding them of what is sure to take place in the inner workshop if they are naughty.

Methods for child education after it has reached the kindergarten age we have, but little or no attention has been given to brain building before the child is born and immediately upon its advent into the world; but as surely as the foundation and keystone to a marble arch are imperative, the *beginning of brain-building at the beginning* is imperative for the immutable foundation of splendid character and physical health. From embryology and psychology we have learned that in the first months of life practically only the sub-conscious mind is at work and that during the first seven years of its existence, the child is intensely susceptible to suggestion in any form and reflects its environment, physical, mental and spiritual, with precision. Truth to say for the first seven years the child is more sub-conscious than self-conscious. The astuteness of the Jesuit stands out bold and clear in his understanding of this fact. "Give me a child the first seven years of its life, and you may do what you like with him afterwards: he will always be a Jesuit," he declares. "Give me the child for the first seven years of his life," the student of the modern Psychology in command of his mind, emotions and acts may say; "and you may do what you like with him afterwards: he will always be a commander of circumstances, events and conditions physical, mental and spiritual."

Side by side with sub-conscious training and brain-building which can be given as a story as soon as the child can understand anything, should stand normally progressive aids to the natural and graceful development of such psycho-physiological activities as spontaneously come with growth—rising, sitting, standing, walking, moving, handling objects, etc., etc., and all harking back to the fact that the child himself is doing all this because he desires to and has the power to do what he desires.

With the development of the graceful body, come conscious

self-reliance and self-mastery, and the conservation and increase of nervous energy which is to be this new being's stock in trade in the great business of living. Instead of being thrust into the vortex of confused and confusing existence unarmed, with the admonition "you must be quiet," "you must be good," and later "you must be moral because it is right," he is led to experiment with the wonder and beauty of stillness in which his faculties grow as seeds grow in stillness in the ground, and led to see how he may plant, nurture, love and watch the process of developing goodness as it becomes a part of all that he does and honeycombs itself into the brain, making him an all round being of health and power and because of his own work.

It is evident that we must begin the education for the child, youth and man of health, sound nerves, integrity, power, peace, harmony and success by *educating ourselves* to higher standards of morality. By technique and drill in self-discipline, we, the teachers, parents, models, must rid ourselves of such sub-human proclivities as fear, jealousy, envy, false pride, unkind criticism, hatred, greed and other equally trouble-causing and sub-moral qualities of character. We must uninterruptedly express the disposition and general man-worthiness we hope to see prevail as permanent disposition and character in the arriving man and woman. We who would be helpers must become moral ourselves, not only obey the ritual of morality, but become moral "in spirit and in truth," and by the subtle silent influence of a self-made character of poise, serenity, confidence and awareness of inner power, entice the sub-conscious soul of the child up into a moral and spiritual consciousness that in later life will not require re-generation.

All along down the ages prophetic souls have sought to inspire men and women with a recognition of these possibilities. We have had ears, but until to-day we have not heard. There is no reason to believe that the scientific knowledge of brain cell development was a part of the intellectual equipment of the author of Solomon's songs; but with the intuitive wisdom of those who yield themselves in meditation to the inflow of what Emerson calls "the waves of God," he preceded our modern scientists by many thousand years in the conclusion that we make our own mental, moral and physical conditions by our thinking. "As a man thinketh in his heart, so is he," he asserts. In this declaration, the poet practically states

the biological law THE NEED CREATES THE ORGANISM.

He "who walketh in Galilee" declared all that he himself did to be possible to us and "greater things." Modern science shows the way to that "event toward which all creation moves." The goal of perfection established for us by the majestic Nazarene is no longer a vague ideal but an arriving condition for which we may set sail with conscious purpose and with the assurance that our efforts in the way of ethical stability, moral usefulness and spiritual enlightenment are making physical homes for themselves in the brain; aware that science has shown us the process by which we one and all may follow the injunction of St. Paul: "Be ye transformed by the renewing of the mind."

THE DIRECT TEACHING OF MORALS THROUGH THE BIOGRAPHICAL ELEMENT IN LITERATURE

CHARITY DYE

THE use of the biographical element in moral education is not so much a matter of teaching as it is one of being taught by a concrete embodiment of the attributes of character to which one would attain. It is not so much a matter of literature as it is one of life, though like the great body of literature from which it is taken, this element is rich in what delights, uplifts, gives solace and causes the soul to grow. The biographical element is personal and for this reason is eminently suitable as a means of awakening interest in life. Its high light of example illuminates the mind till it sees relations. The intimacy between reader and author brings about new understandings and causes the contagion of good will and good feeling to become active, so that the reader shares in the great deed that will by and by make him ready for his great moment. The biographical element can furnish to the most isolated person a companionship that develops his social imagination till he comes to feel himself a citizen of the world past and present, able to rejoice in good fortune, feel pity for sorrow and grow to be an active force in the upbuilding of the nation.

There is no part of education with which the biographical element is not connected. It makes us see the earth as our home

through the lives of those who planted the flag or the Cross, blazed the trail, or pieced out the fringes of the continents through noble daring and persistent effort. The stories of discovery and exploration furnish some of the finest examples of heroism, physical endurance and faithfulness to duty to be found in the whole range of literature. The accounts of Columbus, Magellan, Cook, Livingstone and Stanley make the unheroic life seem cheap. The sacred spots on this earth are those associated with human life and thought. We make pilgrimages in our own country and cross the sea, that we may stand by a grave, visit a tomb or a statue, or see the humble home of a person who dared to be himself and speak God's word as it came to him. Wordsworth, as Nature's priest in "The Prelude," shows us how the young soul may find itself through contact with all natural sights and sounds, the round world and living air. Richard Jeffries, in "The Story of My Heart," leads us into his own personal experiences and gives us an insight into the way that Nature took hold of his being. The lives of Bryant, Thoreau, Burroughs, Emerson and Whitman cause in us a fuller appreciation of the sweet influences of our surroundings and help us to see an analogy between the laws of matter and of mind.

History is best learned through the makers of it. Carlyle thought the best history of the Civil War in England was the biography of Oliver Cromwell, and our own Lowell confessed that his knowledge of history had been learned through biography and not through record books. Lincoln, Bismarck, William the Silent, Mazzini, Pericles, and Hampden only head the list that every child should know. The heroes of peace are now to be brought forward alongside the heroes of war. Those who have helped the world by invention; those who have given their lives to fight disease, who have cleaned up cities as did Colonel Waring of New York; those who have championed the cause of little children, are all enlarging our notions of country and patriotism, and we are coming to feel that the fireside should receive the consideration that was once given to the frontier. In this connection we should not forget to honor such men as Dr. Grenfell, missionary to the deep-sea fishermen; Baroness von Suttner, author of "Lay Down Your Arms"; Julia Ward Howe; George William Curtis, champion of civil service reform; Florence Nightingale and Clara Barton; and for patriotism there stands before the mind a great cloud of witnesses made up not only of great generals and statesmen, but also of the faithful

rank and file. We are coming to see with Ruskin that the "veins of wealth are purple" and laid through the whole social structure in the lives of all who have learned to "speak plain the word country," to place public welfare above political prejudices; to live sacrificial lives in lifting up the common average and making democracy more than a name. The olive wreath is to take the place of the sword as a symbol of civilization.

A splendid example of the use of the psychological moment in the teaching of patriotism is shown when in the tragedy of the Titanic, Captain Smith's order to his men, "Be British!" flashed into the heart of the world. The mind was then ripe and the occasion ready to understand the dying words of Richard Grenville in "The Revenge," and the obedience in "The Charge of the Light Brigade," and "The Heavy Brigade," and the character of the Duke of Wellington, who taught the world that

"In all lands and in all human story
The path of duty is the way to glory."

The biographical element that sets forth achievement is one of the most forceful ways of teaching morals and creates reverence for life. Actual achievement finds answer in the heart of youth, and through it new standards are formed, new ideals conceived, and oftentimes the purpose of life is revealed or fixed so that it acts and reacts as an informing power, until one is able, because of it, to put off a present pleasure for a future good. The biography of achievement has largely to do with men and women who have dignified life by the use made of their work-time and their leisure and their power in the management of affairs. Parton expresses pity for the young man who could read even the briefest account of what has been done in manufacturing towns by such men as John Smedley and Robert Owen, without being touched or without forming a secret resolve to do something similar if ever he should win opportunity. He calls such men the "natural chiefs of industrial communities; the successors of the feudal lords of another and earlier time." One entry from the journal of Elihu Barrett, the learned blacksmith, shows what can be done by one who has found out the value of time and knows how to use it:

"Monday, June 18, 1838, headache, 30 pages of Cuvier's 'Theory of the Earth,' 64 pages of French, 11 hours of forging,"

and there are other entries showing still greater achievement during a period of many years. In this group come also the great philanthropists of every age, those who counted it the highest privilege in their conception to give opportunities to others and to plead for the doctrine of universal brotherhood. Such persons as Peter Cooper and Ezra Cornell, Arnold Toynbee and Jane Addams, belong to this class.

The biography of achievement also seeks to discover the human interest attached to the life about us, by finding out persons whose service to the world has been in a measure overlooked or lost out, and whose names when spoken are used by us unconscious of their connection with objects, with local land-marks, with implements of labor, and the processes in the arts and sciences with which they worked. For example, do you suppose anyone ever stops to think of the interesting life-story of McCormick, whose reaper harvests our grain? Or, when seeing the sign "Pasteurized Milk" upon the dairy wagon, of the man who made that possible? Or of Volta in connection with the measurement of electricity? Or of William Morris, designer of the chair in which we take our comfort? Or of MacAdam, whose name is stamped upon our country roads? Of Maydole, the maker of the best hammer? Of all the names of streams and counties and towns in one's environment? They are all replete with human interest.

It is from Plutarch's forty-six parallel lives of Greeks and Romans conspicuous in public life during some seven centuries that we get glimpses of the home and the market place and have our wills strengthened when they grow sluggish. The tap-root stories of all nations hand on the special message of the people from which they sprang. The Hebrews expressed life in the terms of righteousness; from their prophets we feel the inspiration of great lives giving a great message, and fall under the spell of the life of Saint Paul, whose story is one of the most powerful in Jewish history. The Greek expressed life in the terms of beauty or artistic restraint. From them we hear Socrates discoursing on death in his prison; see Prometheus (their divine man) chained to the rock; marvel at the words of Antigone about the "unwritten laws of God"; are stimulated by the modernness of Hercules in his civic labors; and pay honor to the heroes of Marathon. The Norsemen expressed life in the terms of valor; their Baldur, and Thor, and Sigurd the Vol-sung all show us that the true hero in their conception never turned

his back, never was afraid, never broke his word, and divided fair. In the stories from mediæval romance we have life expressed in the terms of chivalry or honor. There are Arthur and his court of the Round Table; there are Spenser's Una for highest purity, the Red Cross Knight for bravery, and Britomart for chastity. These are all said to be biographies in which the exploits of the heroes are the greatest conceptions of the greatest men living in the times of which the stories tell.

The biographical element used by the story-teller places him in very close relation to the biographer proper. Both furnish ideals to the reader and bring lessons home to him. The biographer is said to "deal with fundamental facts; the story-writer with fiction to teach fundamental truths." The biographer gives us the story of a life; the fiction writer its philosophy. Every one feels the air of reality surrounding the characters in good fiction. From the pages of Eliot, Scott, Dickens, Bulwer, Tolstoi, Browning and Hugo, we are furnished with instruction in all the elements of refined life. There is Mrs. Amos Barton, the perfect wife and mother; Colonel Newcom, the perfect gentleman; Mrs. Caxton, a model of politeness in the way she listened as if you alone spoke the word she wished to hear. Dina Morris and Dolly Winthrop are real preachers of the true gospel of goodness. For childish insight and imagination, there is Sissy Jupe who lights up the world of hard, prosaic Gradgrinds; and in the same company we place Pippa with her songs, changing the hearts of all who hear them, Balaustion, the Greek maiden, Hugo's Cossette, and Lamb's Barbara S. Then there are the Jewess Rebecca, the splendid knight Ivanhoe, Jeanie Deans in her interview with Queen Caroline, Ellen Douglas and Fitz James. For fidelity in friendship we are shown old man Pegotty, and Sidney Carton. We are taught the power of forgiveness in Lowell's "Yussouf" who put to death his thought of murder and sent away the murderer of his only son, with gifts. From Tolstoi's "The Long Exile" and Browning's "Pompilia" we also learn forgiveness. Jean Val Jean is placed by himself as a moral hero. The informing power of an ideal upon a life is shown in Hawthorne's "The Great Stone Face." Ernest came to resemble the face because he looked at it and thought upon the attributes of character back of it, and the thought shaped the man. It is full of meaning, too, that the poet, the true seer, was the first person to show the likeness between the face of Ernest and that on the

mountainside. The character-destroying effects of procrastination are shown in Henry James's "The Madonna of the Future." Van Dyke's "The Other Wise Man" tells us to heed the calls of mercy by the way, even though we are late at the gathering. The power of love abounds in "Abou Ben Adhem," and of unselfishness in Mrs. Browning's "My Kate." Nowhere is the working out of a child's punishment shown more to advantage than in the story of the broken flower-pot in Bulwer's "The Caxtons." Stevenson's "Will o' the Mill" warns us against crushing out the wonderment and desire for life-experience felt by young souls, as the man who had seen only the glamour and not the true light did for Will. Tolstoi's "How much Land need a Man own" shows the power of pride and temptation, and "Master and Man" lays bare the bottom facts of soul and enables us to see the miraculous transformation whereby the master may change places with the man. Tolstoi's voice is the voice of a prophet, and his message is that of brotherly love.

The historical novel comes under this class because of the made-up conditions employed to give historical personages an air of reality. Most of the master novelists have given us noble examples of how real characters may be used. Eliot's "Romola" is a splendid example of this.

The biographical element throws light upon every subject on the school curriculum. In connection with art study it is helpful to know of the patience shown by Saint Gaudens, standing at his bench as cameo cutter for five years before he made his great statues; of the triumph of will in Benvenuto Cellini's molding of his Perseus, and of Barnard Palissy, and of Giotto the shepherd lad who afterwards built the great tower of Florence. For the student of science there is the story of what Darwin saw on the Ship *Beagle*, and the lives of Agassiz, Audubon, Newton, Galileo, and Edison, all seekers for the truth.

For music, there are the stories of Beethoven and of Wagner, who wrote his great dramas and then composed for them an orchestral setting which has changed the notion of music in the twentieth century. For athletics, it is well to read of the Spartan winner told of in "Ten boys who Lived on the Road from Long Ago to Now." It is a good offset to the professional spirit of these days in contrast to the patriotic one then, when men played for honor and not for money.

School activities always cluster about some life. There are the anniversaries, and occasion days and pageants to teach of men and patriotism, and to furnish opportunity for coöperation and the spirit of community life and civic duty. These activities also create higher interests at school, and table-talk at home, and give motive to life.

Nothing has been said of the biographical element which sets forth the villain. One objection sometimes raised against the use of biography is that lives are not shown in their true light; that faults are glozed over. The moral effect is lost wherever this is so. The shortcomings should be honorably acknowledged and used to bring out contrasts in the same life, and with other lives, and to set forth the unhappy outcome arising from false motives and standards. The modern child is hopeless to one who tries to deceive him; a student was heard to say in speaking of the plays, "Every-man" and "Every Woman," that he knew what every boy wanted, — it was "fair play."

PROBLEMS:

The biographical element may be used in the direct method to create a new interest in character study and environment by setting problems before students. The following illustrations may serve to explain what is meant:

I. CHARACTER STUDY IN LIFE AND BOOKS

What did this person make out of his situation? Wherein was he strong? Wherein weak? Did he help to illumine any lives about him? What manifestations of will? of noble emotion? of intellect, did he show? Was he capable of sacrifice? What lasting contribution did he make to the sum of human good. In what respect is the world better for his life? Did you find in him any elements worthy of imitation?

II. SPECIAL BIOGRAPHY

Make a "Who's Who" book for your community, for your city, your State or your county. Hunt up your own family tree. Arrange a Hall of Fame of your own choosing from people of all times. Write your own inscription under each name. Write a list of persons whose lives have made a great impression upon you. How do you account for it? As you read, add to this and at the end of six months go over the entire list and see which life stands out most strongly. Do you remember interesting another person in the lives which interested you? Do you remember how you came to read the lives of persons whom you like best? Make out a list of biographies that you would recommend to a person of your own age.

Make a list of five artists whose pictures you like. Write a descriptive

paragraph of the artist. Who was Jean François Millet? Rosa Bonheur? Name five musicians whose compositions you like. Give an incident in the life of each one. (This can be multiplied indefinitely.)

III. ENVIRONMENT

Do you know in your environment a street, or park, or an institution, or a fountain, or a memorial tablet, or a bridge or fence, named for a person of whom you know only the name? Why was it given? Find out the character of the one honored.

What unnamed historic land-mark near you? Do you know of the life of the most prominent figure connected with it, for whom you would name it? Investigate the person and see if he is worthy of the honor.

What pioneers connected with the early history of your environment? Have you found them worth studying? Make a list.

Has your interest ever been drawn to the names attached to all the things with which one works? Look at the hammer your father uses; the pencil with which you write; the spool holding the thread used by your mother; find the names and the persons. Who was one of the first clock makers in America? Write a sketch of him.

For whom did you name the trees you planted last Arbor Day? Why? Whom have you chosen to honor next Arbor Day? Why?

The biographical element is simple and convincing, and has been the means used, in the history of the race, for teaching truth. A Life lived over nineteen hundred years ago has named our civilization, our churches, and our institutions, and still stimulates men to seek the peace that passes understanding.

ETHICAL VALUES IN HISTORY

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"In history," said Emerson, "an idea always overhangs like a moon and rules the tide which rises simultaneously in all the souls of a generation." This is but the poet's way of saying that history in any given age is directly dependent not only for its methods and tools but even for its materials and its ideals on the intellectual classifications of that age. Humanity seems to tackle its problems one at a time, if we take a comprehensive view of the centuries, and

each problem, moreover, seems to reduce itself to one of amalgamation. The Oriental spirit and the Greek are fused in a mighty fermentation lasting five hundred years; so the Greek spirit and the Roman, the Roman and the German, the pagan and the Christian, the imperial and the feudal, the feudal and the communal, the agrarian and the artisan, the bourgeois and the proletarian—to mention only a few of the more obvious of these great adjusting processes in which humanity, like the fabled Enceladus, seems to shift from side to side beneath its burden to get a few aeon-moments of repose. He will read history poorly who does not become aware of the truth of its variety and multiformity of purpose, who is not responsive, as he reads of any epoch, to the particular kind of development men were interested in furthering in that epoch by searching and recording the annals of the past for the instruction of the present and the future. Augustine and Orosius are intelligible only as the prophets of the destruction of the sin-stained city of earth (the *civitas terrena*) and the compensative apocalypse of the splendid eternal city of God (the *civitas Dei*). Gregory of Tours and the Venerable Bede can be understood only by a mind that has dwelt in the cloistered scriptorium of a monastery. The Magdeburg Centuriators and Melanchthon speak only to those who have entered the great arena of confessional warfare which filled Europe with its distressing tumult during the 16th and 17th centuries. Gibbon and Voltaire used the intellectual concepts of the 18th century Aufklärung, or Illuminism, and must be read through these concepts. Carlyle and Guizot are children of the awakened humanitarianism of the early 19th century which colors their interpretations even of Frederick the Great's and Louis 14th's despotism. "In history an idea always overhangs like a moon and rules the tide which rises simultaneously in all the souls of a generation."

What is the idea which overhangs like a moon in our generation? In answering that question, we shall have determined what are the ethical values in history for us; for those ethical values are nothing more or less than the ideals which rule each generation with their silent resistless lunar beckonings. To hold one moment longer to Emerson's astronomical simile, we shall have to substitute for the moon a double star. For it is rather the twin forces of Science and Democracy which govern the tides of human action in our generation.

That we live in a scientific age is an obvious truism; yet so prone are we in our intellectual complacency to let acquiescence in

a general truth excuse us from careful application of that truth to the minutest details of our study that we do not vitalize our study by making it a vehicle for the truth apprehended by our age. We echo the phrase, "a scientific age," and it means to most people probably only that electricity and radium and the aeroplane are making possible for the present generation of men such deeds as would make them look like wizards to their resuscitated grandfathers; or that the biological history of the race of animals and men, which has succeeded the old epic of men and gods, is a continuous narrative since Darwin's day and not a collection of unrelated short stories; or that we must be careful now in historical and literary study to sift our evidence, criticise our sources, and resolutely resist the insidious temptation to compose pleasing narratives of what might have been so. This is all very truly a result of the progressive scientific spirit of our century, and a result so clearly before the face and eyes of all to-day that even the busiest man who runs may read it. Yet it is only the beginning of the appreciation of what the scientific spirit means in any branch of study, and in such a royal branch of study as history this oft-repeated insistence on sifted sources and unpartisan interpretation, this respect for continuity, this wise balance of material and spiritual forces, are but general counsels for the guidance of the student. The deep and intimate influence of the scientific spirit of our age on history is an ethical influence, reaching our very conception of the scope and purpose of history. It is much more than an improvement in the tools of our craft and an added skill in the handling of them. It is a change in the pattern of our progress.

In the first place, and most obviously, science has added vast domains to the realm of human knowledge, and has widened the curriculum of the human mind so that it runs far back beyond Homer and Abraham, and far out beyond the beaten Aristotelian track of the Middle Ages. The very fact of the extension of the field of knowledge brings with it the constant question of re-adjustment. What part shall each discipline play in the organization of that knowledge into an efficient education? In the late Roman Republic the study of literature and oratory sufficed to make a man sufficient unto his day; in the high Middle Ages the study of scholastic philosophy made him a torch-bearer in civilization; the Renaissance demanded an appreciation of harmonies other than logical; the 17th and 18th centuries strove to build up a perfect man by analyzing

the soul within him; the 19th and 20th centuries seemed to have their chief task in building up a society in which man shall be ethically efficient only as he finds his true relation to the people around him. These are only rough generalizations, but they are true to their purpose, which is to suggest the ethical readjustment always involved in the alteration of the ideals of humanity, brought about by the widening of the field of human knowledge through scientific acquisitions.

A second way in which the scientific spirit exerts an ethical influence on history is by its intensely practical nature. Modern science is not only enamored of truth (the scholastic theology of St. Thomas Aquinas and of Albertus Magnus was that, also) but it is devoted to facts. It might paraphrase Demosthenes' famous prescription for oratory in its prescription for truth: first data, and again data, and finally data. The moral influence of this Empiricism on historical study and interpretation is seen immediately, of course, in its veto of rhetorical license and ingenious reconstructions in historical narrative. We cannot any longer tolerate speeches composed by the historian and put into the mouths of his heroes, nor even a Gibbon's majestic and euphuistic compositions and reconciliations of discrepant sources. But the scientific occupation with facts goes deeper in its influence on history than the mere condemnation of imaginative excesses in narrative. It subjects the whole question of the preservation of the past in records to the searching question, *cui bono*. What are the *uses* of history? Science is reading ever more clearly in its records a splendid story—the story of the growth of a world out of star-mist, of the growth of a man out of a protoplasm, of the growth of a mind out of a sentient stirring, of the adjustment of life to its habitat, of the domination and control of natural forces by human intelligence. And reading these things in the book of nature, science turns to her sister study of history and asks, What are you reading in the book of man?

All moral stimulus comes from a challenge. It is a matter for congratulation (though it fills some timid souls with dismay, as a challenge always does) that every subject of our curriculum is being called to face that question of practical application to-day. The domain of the student was once a green field of refuge from the world. The cloistered exclusion and seclusion of the Middle Ages clung to the idea of education. Scholars shut themselves up to live with datives and ablatives. But the time for the "grammarian's

funeral" has come in education. It is not only the Greek department that is hearing the challenge. Mathematics and life, languages and life, literature and life, history and life, are the topics we hear discussed at the pedagogical conferences. This summons, then, of history, along with the other subjects of our curriculum, to the bar of the judgment of practicability, of usability, is the second great moral influence that the scientific spirit of our age has had on the study of history.

Of the import of the doctrine of evolution for the study of history I need hardly to speak. It is obvious that the conception of the continuity of history, of the interpretation of man's social and political life as a long process of development from savagery to civilization, or to use Spencerian language, from the rude homogeneity of brutedom to the cultured heterogeneity of brotherhood, is a direct corollary of the scientific idea of a mounting series of biological forms in an unbroken process of evolution. Before the application of this principle history was only a collection of instances. Some of these instances could be very well used for moral instruction and warning. These were the ethical values in history, but the ethical value of history as a whole was not apparent. We have to thank science that it forces us to do for our historical data what it does for its empirical data, viz., to order them into more and more comprehensive general concepts, build them into a system, provide them with a purport — in a word, make them ethical.

And here we must leave the subject of the moral influence on history of the scientific spirit of our age and turn to the second of the great influences that are ruling the tides of thought in our generation, namely, democracy, and inquire briefly what import it has for our ethical conception of history.

The progress of democracy is, of course, itself a part of our historical narrative in a much more intimate sense than the progress of science. For democracy expresses itself inevitably and directly in political changes; and politics, if not the whole of history, as Freeman maintained, is at least a considerable part of it. But it is not merely the democratic incidents in history (revolutions, constitution-building, the nucleating of nations, the disintegration of various forms of political, ecclesiastical, feudal, or economic tyranny) that I refer to in speaking of the influence of democracy on history. Democracy has become so conscious of itself and its mission in our century that it, like science, demands recognition not

as an event in evolution, but as a principle of interpretation. This pressure of the time explains why we find historians like Green, Michelet and McMaster writing in their prefaces that they intend to tell the history of the *people*, their industries, and occupations, their art and religion, their literature, their dress, even, and their amusements. The social perspective is widening every century. Once only kings and nobles and high churchmen came within the perview of the historian. Then the artisan and the trader and the banker broke into the society of kings and dukes. Now the day laborer, the tramp, and the pauper are on the historian's canvas too. No state of humanity that does not contribute its part to the interpretation of the whole. No factor too insignificant in the close network of economic and moral interests which our modern civilization is weaving to find its recognition as a thread in the warp.

The effect of this enlargement of the frame of history to include wider and wider categories is distinctly an ethical process. For is it not true that ethical progress may be defined as a constant readjustment, both of our own sympathies and of social institutions to take in once-ignored or despised factors; a new *accustoming* of ourselves (to come to the literal meaning of "Ethos") to a more adequate brotherhood? This conception of ethics has in it an illuminating truth for the study of history. The imperfect forms of society in the past and the present, whether bestial or brutish or tyrannous or factious, whether patriarchic or tribal, or obsequious or oligarchic, have all had their faults in their failure to see mankind as a great whole, or their unwillingness to integrate the concerns of men as a brotherhood. Some portion of mankind have been left out as strangers, pariahs, barbarians, slaves, serfs, commoners, proletarians. And the ethics corresponding to each form of society has at once revealed and sanctioned the imperfections of that society.

To illustrate by a few historical examples. The civilization of China has for its basis reverence for ancestors. The religious rites and educational ideals of China derive from parental authority, and are directed toward the attainment of complete filial fidelity. The unpardonable sin, therefore, in the eyes of the true Celestial, is impiety in its literal sense—lack of reverence for the departed elders. The Chinaman is compassed about by a great throng of ancestors in whose endorsement of his life and worship he finds fulfillment of his highest aspirations.

In the classical civilizations of Greece and Rome the omnip-

otence of the city-state was the guiding political idea. The individual was nothing except as he was a citizen. Exile was a mild death sentence. Slavery was the logical fate of the captured prisoner. The city had its own gods, its sacred oracles, temples, and groves. Devotion to the altars of the fatherland was the supreme religious duty of the citizens of the ancient state. Refusal to offer a pinch of snuff on the Roman altar was a mortal offense, because it was a denial of the protective power of the city's guardian divinity. The "atheism" for which Socrates was put to death by the Athenians was not the denial of the divinities in general, but the refusal to worship the divinities which the city worshipped. The entire ethical import of ancient history may be summed up in the one word, Patriotism. For all Greek and Roman virtue was cast in the mold of devotion to the state.

The mediæval-feudal form of society was based on allegiance to a person; pope, emperor, king, bishop, or lay-lord. The ethics of this society is summed up in the word, *homage*, or man-devotion. It is an extremely suggestive fact that Dante, the great seer of the Middle Ages, in whose "Divine Comedy" the ethics of the centuries from Charlemagne to St. Thomas Aquinas is enshrined, punishes the betrayal of one's liege-lord in the deepest circle of hell. The last of Dante's wretches, embedded in the relentless ice that freezes and burns them forever, are Brutus, who struck down his master Cæsar, and Judas, who betrayed his master Christ.

The great European monarchies which consolidated in the 15th, 16th, and 17th centuries, depended on the principle of nationality for their stability and power. The ethical complement of the national monarch was the national religion. Parliaments and councils busied themselves drawing up creeds for the nations. The great offense, in the eyes of the authorities, was heresy, which divided the country's strength and sapped it in religious war. Hence the "thorough" policy of the Stuart ministers Strafford and Archbishop Laud. Hence the Augsburg and Helvetic confessions, hence the Synods of Dort and Westminster, and hence St. Bartholomew's night and the dragonades of Louis XIV.

Now our modern democracy is founded on a much broader basis than any of these societies of the past. It is built on the principles of the English Bill of Rights, the French Declaration of the Rights of Man, the American Declaration of Independence. However far from realizations in actual society these principles are,

however frequently we have relapsed into the old narrowness and tyranny of atavism, imperialism and feudalism; yet the ideal of the perfect democracy is before us as it has not been before any generation previous in the world's history. It is there like a pillar of light, distorted often, shattered into a thousand colored rays at times, but still reappearing and beckoning us to the promised land. As this splendid ideal of a perfect democracy grows toward fulfillment, there grows with it a new historical sense, a new historical ethics, to fit the ideal. Not ancestor-worship, not devotion to the altars of the state, nor allegiance to a powerful patron, nor subscription to a national confession is the ethical demand of democracy, but rather the progressive discovery and nurture of the moral nature in man, the justification of a confidence in the appeal of the leaders of public opinion and social action to a rational and responsible generation. It is a slow process; it is a mighty task. The timid and impatient often find the strain too great. Their faith sags under it, and they flee to the refuge of precarious certainties in authorities tried and found wanting. The strong, however, realize that humanity, though it may stagger and faint by the way, has never deliberately turned back and never will deliberately turn back to embrace gods which it has once learned to mistrust. The moral complement of tyranny in any form is obedience. Kings and popes thrive in the atmosphere of submission. The moral complement of a free democracy is development. Republics live by the virtue of their citizens.

History, then, under this inspiring conception, becomes invested with wonderful dignity and importance. The topics over which the metaphysicians of history have disputed seem to us trivial. The question, Is history a science?, is a subject of endless debate. But how insignificant it appears when we realize that the only historian who can write for the education of this present age must be a scientific man. Are men or forces the things to be emphasized in history?, is a question over which there is grave dispute. The anti-thesis seems ridiculous when one has realized the truth that history is a progress toward democracy. The men and the forces become identical then, the forces are the men and the men are the forces — for both are aspects of the great idea that rules the age.

And so I would define history, to bring out its ethical value, as the record of the progressive attainment of an ideal in society. Mere masses of men do not make us history. The hundreds of generations of savage tribes in Africa or the millions of human beings

living about the edge of the Yellow Sea are born and eat and sleep and reproduce their kind and die unrecorded. Mere action does not make history, else the restless tribes of aboriginal savages would claim our attentive study. Mere exercise of power over men or nations does not make history in the highest sense, but is rather often only a dramatic interruption of history, like the bloody Assyrians' campaign to the Mediterranean, or Napoleon's decade of military despotism. We must have power acting on people for the accomplishment of an ideal to give us real history, and when we have that we have *ipso facto* ethical values. In other words, the ideal and not the event is the heart of history. The event is only the effort, sometimes successful as at Marathon and Yorktown, sometimes temporally defeated as at Evesham and St. Bartholomew's, to realize in the institutions of the land the ideal for which a man or a million will die. Sometimes the ideal has realized itself in a sudden shock and crisis, as in the contest between Greece and Persia, or in the militant sweep of Mohammedanism along the southern shore of the Mediterranean Sea. At other times, it has been by a slow process, a gradual sepsis of the higher ideal through the strata of society, like the infiltration of the arts and letters, the philosophy and culture of the East into the Roman Republic and Empire; or the advance of Christianity in twelve centuries from the shores of the Aegean to the shores of the Baltic. It matters not whether the process is fast or slow. It matters only that the ideal is valid and vivid.

The implications of this ideal conception of history for the interpretation of the life of the past are tremendous. This conception, in the first place, ennobles history and makes its true votaries seers not clerks. If history is the form in which the ideal is clothed, it can no longer be the handmaiden of literature or theology. Mere repetitions of events, like sunrises, crop-ripenings, the floods of the Nile, and the generations of Ethiopians do not concern us. Into our conception of history the intelligent activity of man must always enter. The sciences deal with particulars only as they are aspects of general laws. History deals always and ever with particulars in themselves. In history the opposite of the individual is only a community of individuals, while in science the opposite of the particular is not the collection of particulars, but the general law which the particular phenomenon obeys. History could be no kind of science, therefore, except a psychological science, which, like

Cassius, "looks right through the deeds of men." History is too active and restless to become a science. A human person can never be a cause in the metaphysical sense of the word. He is always an agent. He is always undiscoverable in the analysis of one or of a million of his fellows. In history, to speak in scientific language, the particular is never recognizable in the general or by the general, but always remains uncategorized.

Thus as history has its ethical primacy restored to it by its vindication as a great net-work of human will relations, it is delivered from the fate to which writers Lacombe and Lamprecht would condemn it, of being only the expression of man's reactions under the material stimuli of climate, food-supply, types of industry, proximity of neighbors, and the like. For long years the study of economics was cursed by the so-called "economic man" — an hypothetical person who, it was assumed, must act so and so under such and such conditions of production, exchange, and distribution. The materialistic school of history seems to be reviving that spectre which economics has finally laid.

Another consequence of the conception of history as the embodiment of an ideal is that its mission as a chronicle is entirely swallowed up in its mission as an interpretation. It is not kings and dynasties, campaigns and statutes that we have to study primarily but problems; and problems are history in the making. Unless the historian can find the moral problem in the event of the past, he is dealing only with dry bones. Interpretation is the prophetic breath that makes them stir and live and rise like the bones in the valley which rose at the prophet Ezekiel's voice, clothed in flesh and sinews. And because the work of interpretation is endless, beginning anew for each generation, speaking the language of each new generation, working under the controlling moral idea of each generation, the work of history is endless. No part of human history has been finally written, even of those great epochs in which we receive no new materials for composition, or almost none. The idea of there being a fixed unwasting body of history, above and exempt from human vicissitudes, is a remnant of the metaphysical conception of history as a philosophical construction rather than a human process. Schiller wrote, on his assumption of the professorship of World History at Jena, in 1789, "Man changes and leaves the stage; his thoughts and aspirations change and depart with him. History alone remains undisturbed on the scene. Like the Homeric

Zeus, she looks down with calm indifference on the struggling or the peaceful peoples below." Now for the present generation, there is no such detached absolute and statuesque thing by the name of History. So far from history's remaining unchanged upon the scene when man changes and his ideals are reformed, these very changes and reforms are the whole drama of history. History is no machine-god hidden in the flies above the stage. It is the play itself.

And the final suggestion that I would make as a result of the conception of history as the embodiment of the ideal at any epoch struggling to express itself in the institutions of society, is that the extent of history will always be co-terminus with the extent of the social perspective. It is necessary to ask of every epoch of historical writing, not only what thoughts and deeds it is recording, as indicative of the moral idea dominating the epoch, but also of what people it is recording the thoughts and deeds. We deplore the fact, for example, that people are reading trash to-day, whereas in the time of Dante they read the lives of the saints and manuals of devotion. We forget, perhaps, that only an infinitesimal percentage of the people read anything at all in the days of Dante, while practically everybody reads something or other to-day. We have no reason to believe that the average man of the 13th century would have thrown into the corner one of our popular magazines to take down the *Summa* of St. Thomas Aquinas from his shelves, had he had the choice between the two. And we are probably right if we suppose that more people in proportion to the total population are reading sober and edifying books to-day than ever before. We make the mistake of comparing the activity of a small group in one generation with that of a large group in another. We must bring into all our judgment of the chaotic society of our own day this corrective, namely, that democracy has widened the social perspective immeasurably, and our little moral yardsticks fail often to span it at all points. We are developing new standards of moral judgment in our grapple with the flood of problems that democracy has let in upon us. How our idea of sin, for example, has changed since the days of the Puritans, Professor Ross shows us vividly in his well-known books. In his work on Social Control, he discusses the grounds, the means, and the system of a social machinery for producing the obedience of the individual to the will of the group, and finds the greatest instrument for this consummation in our

schools. Professor Lester Ward, in his "Dynamic Sociology" calls for an art of society, the scientific direction of social forces. He would have an academy of social science for the control of our democracy, to correspond to the academies of polytechnic science. He looks for what he calls a "collective telesis" — a conscious direction of society to its best ends. Again he calls it a "sociocracy" or rule of the people conscious of a purpose. This is the kind of thought that the democratic process in the last century has engendered. Do we suppose that history can continue to be absorbed in Assurbanipal's Campaigns or Henry VIII's wives after this? Can we suppose that the subject to which the scientific democracy of our age looks for its examples and its inspiration is going to be content to work only with paleography, diplomatics, and metaphysics for its tools and not rather with economics, sociology, ethics, in a word, with the sciences relating to the education of mankind as a social being?

History is an ethical discipline to-day because humanity has advanced to the point where the non-ethical interpretations of the past have ceased to interest the best spirit. The long annals of cruel bloodshed, whose gruesome details used to fill even the textbooks of school children are no longer thought the best legacy of the past. The details of the lives of kings, queens, and nobles satisfy only a rather vulgar curiosity. Other questions are absorbing us now. The life of the many concerns us rather than the luxury of the few. For we know that the very life of our civilization depends on our finding easement for the obscure pressure of economic want, and enlightenment for the masses whom we have elected into full membership in society by our enthusiastic pledges to democracy. History, like every discipline that holds its place of honor in our society, must furnish its help to the solution of real problems. Herein lies the ethical value of history — and herein lies its only value.

VISUAL INSTRUCTION IN MORALS

MILTON FAIRCHILD¹

IN this plan, the lesson-material for moral instruction consists of photographs of things that actually happen in real life. Lantern slides from these, fifty to seventy-five for each lesson, are projected on a screen and thus enlarged to life size before audiences of pupils in the school assembly halls. While the pupils are studying these upon the screens, careful instruction in what is right and fine in conduct is given from a prepared text in explanation of the various photographs. To fix the ideals permanently in mind, the illustrated lessons are then discussed between teachers and pupils in the classrooms.

The pictures portray common things or incidents which the children see around them and which they need to understand from the standpoint of morality. In the lesson on sportsmanship, for example, photographs of foul play, of disputes and brutality are contrasted with the honesty, courtesy and skill shown by true sportsmen in other actual games.

¹ Editorial Note.—The author of this article has been engaged for the past fifteen years upon the scheme here presented. In order to get his photographs, he found it necessary to devise a camera which would allow him to take pictures in rapid succession, and which would be inconspicuous enough to permit him to stand unobserved among those whom he might wish to study. This camera, shaped like a small suit case can take thirty-six pictures on glass plates in a minute. A collection of about five thousand negatives has been made from incidents which have actually taken place on streets and playgrounds, in homes and factories. A gift of ten thousand dollars by Mr. Bernard N. Baker of Baltimore has already been used in this work, and it is proposed to raise an endowment which will allow a corps of specialists to devote their entire time to work of this and allied nature. To further Mr. Fairchild's efforts, an organization, known as The National Institution for Moral Instruction, was incorporated, consisting of the following directors: Bernard N. Baker, Edward F. Buchner, Professor Education, Johns Hopkins University; Nathaniel Butler, Professor Education, University of Chicago; Philander P. Claxton, United States Commissioner Education; A. Caswell Ellis, Professor of Education, University of Texas; Milton Fairchild, John M. T. Finney, M. D., Associate Professor Surgery, Johns Hopkins Hospital; Robert Garrett, Henry C. King, President Oberlin College; Henry B. Jacobs, President Hospital for Consumptives, Baltimore; Ernest C. Moore, Professor Education, Yale University; M. V. O'Shea, Professor Education, Wisconsin University; Thomas Nelson Page, David Snedden, State Commissioner Education; Archibald H. Taylor, Charles H. Torsch, James H. Van Sickle, Superintendent Public Schools, Springfield, Mass.; Mary E. Woolley, President Mount Holyoke College; A. Duncan Yocum, Professor Pedagogy, University of Pennsylvania.

Five such lessons are at present in use. For students in the high school there are three—"Personal and National Thrift"; "Conduct Becoming a Gentleman"; "The True Sportsman." For the older elementary pupils (nine to fourteen years) there is a lesson: "What I am Going to Do When I am Grown Up, or What Is the Use of Going to School?" For the younger elementary pupils (six to nine years) there is the lesson, "What People Think About Boys' Fights." In this we aim to drive home that most fights are foolish, that defending the rights of others, especially of the weak, is most truly brave; that bullies are cowardly; that people do not like fighting, because it is disorderly; that men talk out their differences of opinion, or go to law; that games are better than fights. It is proposed to add for next year's use a lesson for elementary schools on "Keeping Clean and Well" and another on "What Belongs to Me and What Does Not." The full course when completed will include about sixty lessons.

An aggregate audience of about 400,000 boys and girls has been reached. At least two-thirds of the leading public school educators are personally known to be favorable to the use of this visual instruction in morals. I have never known an intelligent educator to sit through the three high school lessons given to the same audience on three successive days, and doubt the effectiveness of the instruction.

An editorial from "The Journal of Education," April 4, 1912, by Dr. A. E. Winship says:

"Milton Fairchild finished his moral instruction trip in Massachusetts two months ago. At that time we noted the general satisfaction felt throughout the State that his method of visual instruction was effective. And now we are able to announce that the reported results of his work are such as to justify this general satisfaction and approval expressed during his trip.

"The State Department of Education sent inquiries to normal, high school, and grammar school principals where the illustrated lessons had been given to ascertain the general attitude of the class while the lesson was being given; any subsequent reactions which had been noticed either in conduct or attitude toward the lesson, and to discover the opinions of the principals as to the value of the lessons.

"In thirty lessons before an aggregate audience of 17,000 the attitude of the classes was reported as 'admirable,' 'intensely interested,' 'most attentive,' and so on in every case but one.

"As to subsequent reactions toward the lesson, either in conduct or

attitude, the reports showed considerable uncertainty. Some thought they saw immediate good effects. Another wrote that 'the lectures provoked considerable discussion which, I believe, helped to strengthen the good effect. From time to time I note specific results from these lectures in certain statements and acts of the students.' The criticisms which came in under the head of personal opinions and suggestions were uniformly favorable. Suggestions for minor changes in method were made by several, all in kindly spirit, of improving a plan already well developed. The pictures were considered extremely valuable. A principal from western Massachusetts added that he had 'never known of a stronger impression by any other device.' Another 'considered the pictures made the points concrete, and thus added to the effectiveness of the lessons, and the fact that there was no attempt to preach, but that simply point after point was presented quickly, added to their helpfulness.'"

Further information may be obtained by writing to the Headquarters of the National Institution for Moral Instruction, 507 North Charles Street, Baltimore, Md.

EDUCATION FOR PARENTHOOD IN RELATION TO MORAL TRAINING

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Life is a Trust received from Many
who have gone before; to be guarded and
bettered in One's turn; and passed
along to Many after.

"MORAL training" is training to use wholesomely all one's powers in accordance with the Creator's laws. It requires control or elimination of influence injuring health, physical, mental and moral, personal and social.

Our imminent problem in human betterment arises from the mental attitudes that have increasingly over-emphasized anatomic distinctions of reproductive capacity, oblivious, to the point of debasement, of their creative purpose — the Child — the future of the race.

This over-emphasis of sex has so permeated church customs, legal and educational, governmental and social fashions, that abnormal discriminations with no biologic justification have resulted

in one of the great crises of history. We seem on the point of displacing this short-sighted scheme of society artificially based on imagined sex distinctions and the gratification of the individual man or woman by making our own the Creator's purpose so far as we understand it — the evolution of a better humanity.

The founder of one great religion, Christ, refused to teach merely "sex hygiene." Probably he appreciated the futility of an aborted ideal. After each man who would throw a stone admitted his part in degrading the function of passing on the torch of life entrusted to each for a few years, he sent away the woman, too, uncondemned.

But when an occasion was fitting he placed a little child in the midst of the men and women, and told them the reward for right living, their eternal future about which they were thinking so much, is in the quality of their children — "Of such is the Kingdom of Heaven"; not in the child's helplessness, nor in its ignorance, natural laws of growth care for these; but in the child's potentialities for conformity to divine laws culminating humanity's achievements in learning them and in establishing their observance — physical laws, mental laws, spiritual laws.

No one can, if he would, escape this responsibility for the future of humanity. Each focuses in one's self an inheritance from an infinite past, a Trust extending beyond the limits of history and of imagination, that he may cut short physically, or pass on bettered or accursed. With the physical trust are also its mental or spiritual manifestations that can in no wise be ended, even if one does not become a parent. The individual's influence on environment helps make the world and its children.

The fact of and the responsibility for this Trust can be made clear even to the age of toys. The conception is best instilled then, when ideas take possession that will dominate life. The cycle from seed to flower and seed again, the fertilization of seeds, the inheritance of characteristics from one or the other parent, and from environment are fascinating to a child guided to observe them by a reasonably intelligent instructor; their parallelism to human families is manifold; the lesson of responsibility for this Trust of Life is demonstrated — not merely words and theory. The animal kingdom under similar intelligent guidance is equally useful in testifying the infinite past and infinite future of the Trust.

Before the age of puberty the elements of the physiology (and

anatomy) of reproduction, with consciousness of its responsibility, should come to be understood by as natural steps as the alternation of seasons or of day and night. The only difficulty is the vulgar thinking adult. A child's clear mind knows no embarrassments until the clouds of ignorance in some older one cast their shadows there.

A child loves to be trusted, and loves responsibility according to his strength. Responsibility is as indispensable to character building as physical exercise to body building. A trust implies relations to others — to those from whom it comes and to those to whom it must go. The Trust of Life prompts gratitude, appreciation, even reverence on the one hand; on the other, forethought, self-control, efficiency. It is concrete. It is unescapable, even by suicide. It places the ego in its true relation to the universe. Self-ness (usually selfishness) is seen to be a coöperating link — nothing else — but of literally infinite importance to the ancestors gone before and to the generations that will arise.

"Heaven" and "hell" as inducements for right living have failed; being good for a reward is so ignoble a motive that it is self-destructive. The "believer" too often is willing to "take chances" of being "forgiven"; the sceptic gratifies the present desire.

The idea of God is vague. The fact of parenthood is everywhere with its infinite reachings into the past and into the future, its definite duties and responsibilities in the present; obedience to laws of health in order to pass along a clean inheritance, efficiency in labor in order to provide a suitable home, with supplementary wisdom and generosity in community affairs to make a better environment. Whether health, or home or community welfare, one or two or all three, the motive is not one's own happiness. The motive is the Children yet to be and the discharge of the Trust, or, if one so pleased to call it, the "Kingdom of Heaven."

Parenthood is the greatest vocation. Men and women have been picking up their knowledge of home making through a little hearsay, or a little undirected reading, and perhaps a little practice in childhood homes. We are discovering through vital statistics that picked up knowledge of parenthood is as wasteful of life as was picked up knowledge of nursing before the days of training schools.

The greatest educational outlook of the day lies in the establishment of continuation schools or classes of home making for adolescents and young adults millions of whom are in no schools, millions not at work, all eligible for parenthood. These are the strategic years, when home making instincts are waking and strongest, for enlisting intelligent coöperation of the people in the elements of eugenics, in the essentials for making better parents of better children. The reaction on the usual academic curriculum of elementary and high schools will be profound.

Education for parenthood is as definite a process as education for vocations whose object is chiefly money getting, including these and adding more; for while parents must be earners and spenders, they must be also much else, the father as well as the mother. The wife alone cannot make "home," nor should she be handicapped by ignorance or inefficiency of the husband in the endless duties and responsibilities of caring for the family. Both need, and in a few places are now receiving, elementary instruction in biologic laws of the family, in eugenics, in social conditions affecting the family; in infant care and child psychology; in sanitary and hygienic methods, as well as in recreative, intellectual and spiritual aspects of home life.

For the first time in the education of the young the object is definitely stated to be "Improving the individual so that future generations may attain higher levels than those preceding them." Education before this has stopped with more or less of improving the individual so that he may win "success," or "happiness," or wealth. This holds up an ideal of responsibility that is infinite—future generations.

Education for parenthood irradiates the one supreme testimony of moral worth—"losing one's life to find it"—intelligently unifying the intensity of married and of parental loves with love for the whole human race.

CHARACTER-BUILDING IN DEAF-MUTES

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IF we consider the moral condition of an uneducated deaf-mute, it will be found truly lamentable. Even thoughtful people

do not understand the great handicap under which he labors. People are prone to overlook how much of mental and moral development comes through the ear in childhood, during all the years of rapid growth in thought and affection. The formative influence of example and precept, and the powerful incitement of intelligent instruction must come largely through the ear. When this avenue is closed, the growth in knowledge, faith and charity must be incomparably slower and more difficult than when it is open.

The term deaf-mute, however, should be limited in its application to those whose deafness is congenital, or has been occasioned soon after birth. Children who have retained hearing till the ages of four, five or six years, enjoy a higher scale of existence. They may lose the remembrance of articulate sounds, but, having the germs of thought, knowledge and language that have been implanted in their minds through the ear, they usually respond to oral training, such as is afforded to deaf children in most schools for the deaf, at least in America. The same peculiarities, therefore, cannot be predicted of them, as of that still more unfortunate class who have never had intellectual contact with their kind. In the uneducated deaf-mute we see mind, possessing all the powers with which it was created, yet prevented from exercising them upon their appropriate objects, intellect confined within a prison.

As a consequence of the darkness in which their minds are wrapped, deaf-mutes before education have no true idea of morality. The gestures they employ in communication with their friends are confined to the persons, objects and usages with which they become familiar. Rarely is a parent successful in drawing out their ideas beyond the pale of the sensible objects with which they are surrounded. They certainly have not been led to conceive of a thinking agent within them, distinct from their corporal existence. They can, therefore, form no correct idea of right or duty—of intellectual in distinction from material things.

In beginning instruction, the dignity of the child's moral nature is considered, since every sparkling eye reveals a soul whose worth and destiny are precious. It is of great importance, then, that the proper foundation should be well laid. Since the heart is the noblest part of human nature, giving direction and imparting energy to the other faculties; as the affections are the springs

of action, and it is upon them that motives exert their power, it is proper that in all education we begin there. We begin then, to secure the affections of the children as early and as fully as possible; not by the contrivance of art but by the warmth of a hearty love towards them, inspiring a corresponding affection in return. Next in order is to awaken and cherish in them a cordial attachment to their classmates and companions, and by frequent allusions to their parents and brothers and sisters, add strength to their natural affection for home and family. From the fact that deaf-mute children are generally isolated in the community, and are not eligible for admission to public schools for the hearing, it has become necessary to gather them together in residence at school. Here they are received with the true ideal of parental training, which without question, makes the moral welfare of the child paramount to every other consideration.

There are extremists, of course, who would represent deafness as a slight inconvenience, and deaf-mute instruction as so very quick and simple that it is a pity all are not deaf, to have the advantage of it. The deaf, however, in the attempt at a mastery of a spoken language through sight and without sound, know to the contrary by said experience. In their instruction, deaf-mute children and uneducated adults alike require a teaching which is marked by extreme simplicity of ideas, vivid gesture, simplicity of matter and perspicuity of manner. They enter school in an intellectual and moral state for which there is no name. They have no language, no alphabet, and are ignorant indeed of everything except what they have perceived through other channels than the ear, much of which they have, most probably, imperfectly and even wrongly apprehended. Nevertheless, the deaf child has the same natural faculties of soul and spirit as his hearing relatives, the same capacity for receiving and assimilating knowledge the same temptations and trials, duties and joys. But he has been excluded from all that varied knowledge which the hearing unconsciously and without effort imbibe in daily life. He knows nothing of the touching power of the human voice, and even after considerable instruction, his mind is not very highly cultivated; in truth, the deaf-mute child remains a babe in intelligence very much longer than the normal child, for he has no power to formulate his incipient thoughts, or words to clothe them.

The deaf-mute is, moreover, often deficient in the power and habit of analysis and generalization—the capacity for grasping the full meaning of a truth and tracing its developments, and of observing the analogy and proportion of the same. He lacks, also, the faculty of systemization, of expressing clearly what he does know. Hence, in his instruction, unity must be observed; the divisions of a subject must be few and simple, the logic clear, the deductions obvious and of immediate practical application.

Again, even after considerable instruction, his knowledge of words, as a rule, is rather imperfect, his vocabulary being limited to the requirements of every-day life. He reads so slowly, and with much stumbling over individual difficulties that he fails to get a connected and clear impression of the whole text, and still more of the connection and course of the argument. All these points have to be remembered and considered by the teacher. Where deep-reaching results are to be aimed at with the deaf, and the rapid acquisition of knowledge to be desired, the system of signs has an advantage over the articulation method which, at best, can impart to most *deaf-mutes* but a few crude ideas, and little or no information, and it follows that in the early stages of their education the use of natural signs is not only of intrinsic value, but an indispensable necessity. If speech alone is employed, it requires that instruction upon moral subjects be deferred to a late period in the course, while experience proves that the earlier the child begins the better. (The great value of visual language, manifested by the countenance, and the attitudes, movements and gestures of the body in the education of deaf-mutes, will appear if we consider some of its other uses.)

The deaf-mute in the family and the school cannot be brought under a wholesome government and discipline without it. Moral influence is the great instrument to be used in this government and discipline. The conscience is to be addressed and enlightened; the right and wrong to be unfolded and made clear to the mind; a knowledge of those simple truths which affect our character and conduct is to be conveyed to him who is, as yet, ignorant of them. The blessings that attend virtue, and the evils of vice are to be portrayed. Motives are to be presented. An enlightened self-interest is to be awakened; a laudable ambition to be excited; hope to be enkindled and, sometimes, fear to be aroused. The child to be taught to feel and act entirely right, so as to secure

the efficacy of a settled principle and the uniformity of a fixed habit, must feel and act morally in all his relations and responsibilities. The moral influence, too, must reach him as a social being. He must feel it in common with others of the community to which he belongs, for its effect upon us all is greatly enhanced by thus feeling it. How is this to be done?

It is impossible without suitable means of communication, intelligible to such a mind. There must be teacher and learner, one who addresses and one who is addressed. For in order to exercise a successful moral influence over the child so as to lead him to do right of choice, his confidence in his guide and governor must be secured. In cultivating this confidence, he must often be listened to patiently by the parent and teacher. He will have his questions to ask, his inquiries to make, his doubts and difficulties to state, that he may fully understand and feel what his duty is, and sometimes his excuses and extenuations to give, that he may escape blame when he does not deserve it. Collisions of feelings and of interest will arise between him and his fellows. Rights, on the one side or the other, have been assailed, or wrongs inflicted. Each of the parties claims the privilege of stating his own case. They must both be heard. Facts must be inquired into, perhaps witnesses called in. Else, impartial and strict justice cannot be done. And if it is not done, confidence is weakened and sometimes lost, and authority by moral influence paralyzed or destroyed.

For all these purposes the child, as has been said, must have a language at command, common to him and the teacher, by which to make his thoughts and feelings known. This is indispensable to the exercise of a wholesome government and discipline over him. One other very important thing is to be taken into account. Moral truths, as we have seen, have to be presented by the teacher to the pupil; but the latter may be too young to receive and understand these truths under the form of abstract propositions. Abstract terms, and those of generalization are not now level to his capacity. He as yet thinks in particulars. The teacher must go into particulars. He must describe individuals as acting right or wrong; present illustrations; draw out detailed circumstances; give facts graphically and minutely delineated to bring out the truths he wishes to present and inculcate. By degrees, he can unfold the powers of abstraction and generalization in the child, and

be doing his work in a more concise way. But, at first, and indeed for a considerable length of time, he must patiently take the slow, inductive process. And in order to conduct this process, he needs a language common to him and the child, having graphical powers capable of particularizing thought.

With this understanding of the mental condition of the congenital deaf-mute without instruction, and of the devoted and prolonged attention which his physical defect renders necessary, we may begin to consider intelligently what is demanded in one who undertakes the moral instruction of this class of the community. The true preceptor is always he whose motive is benevolence and whose aim is not merely to cultivate the intellect, nor to impart human knowledge, but to make good citizens and moral men and women. We cannot lay down any definite rule that because a teacher can or cannot hear, he or she will succeed better than the other. Still we must recognize that among the common tendencies in our natures, that which seeks its gratification along the line of a propensity to affiliate with its own kind is one of the strongest. For this reason, if no other, the influence of the deaf teacher upon deaf-mute children out-balances that of the hearing. It is a law of nature that like attracts like, and it is in keeping with this law that a deaf child should be more interested in one who knows by reason of his own experience the difficulties which his pupil has to overcome. Such a teacher comprehends the nature of the deaf-mute child better, sympathizes with him more intimately, and is not so apt to minimize his abilities nor to expect too much from instruction. Above all he has fewer outside personal and business relations to divide his time. Consequently his interest does not end with the classroom work, but he mingles in their home society, knows their joys and sorrows, and is their adviser and friend always. That hearing teachers have also shown like qualities in many instances, is amply attested by the wonderful success that has attended their efforts as instructors. Nevertheless it remains true that to comprehend fully the peculiar position of deaf-mutes, to understand the way to their minds and their hearts, one must be attached to them by the very closest sympathy, such as is found only among the deaf themselves.

In the various American State Schools for the education of deaf-mutes, there are 287 deaf teachers of both sexes employed, which includes three who teach the deaf-blind. Many of these

are men and women of culture and refinement, of college and university training, with broad and strong intellects who touch the life of the great world on as many sides as their impediment permits. Their writings, which are numerous, give evidence of deep study and close observation of all phases of deaf-mute education, and not a few of them are recognized authorities on special branches of the work.

What has been said of deaf teachers with deaf-mutes applies with still greater force to the teaching of those who lack the senses of both sight and hearing—the deaf-blind. In this line of teaching, several deaf teachers have won notable success in a work requiring instruction through the sense of touch, by spelling into the hands of the pupils. Here the teacher must be in reality the constant companion, instructor, guide and friend. Among those who have attained remarkable success in this line may be mentioned Miss Myra L. Barrager, a teacher in the New York Institution for the Instruction of the Deaf and Dumb, who has, at various times during the last dozen years, taught nine different deaf-blind pupils, and with loving devotion brought them to a high state of proficiency in various studies, from the simplest English to advanced Latin. Herself deaf from the age of four, she has given this special branch of instruction her most earnest thought and attention, coming to it after a long apprenticeship in the most difficult department of deaf-mute instruction—the primary grade. During seventeen years' experience in the primary department, she had full opportunity to analyze the undeveloped mentality which lies dormant in the uneducated congenitally deaf child. In addition to this, she brings to her work the zeal flowing from affectionate sympathy with and devotion to the welfare of her charges. Indeed, without any requirement to do so, but from pure love for her pupils, she has not only given to the children individual care and attention in their literary studies, but has also directed them in acquiring a practical use of the needle and of knitting.

Where, as in this case, the teacher thoroughly understands her charges, as well as their needs, and enters into her work with sympathetic, earnest spirit, she cannot fail to accomplish most gratifying results.

THE MORAL INSTRUCTION OF THE DEAF

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THE congenitally deaf upon entering school are practically without means of communication, with very little mental development, and apparently without moral sense beyond an idea that certain things are not expedient. An eminent deaf sculptor once said that "the congenitally deaf child is a born liar and thief, and will forget his mother in three days after entering a school for the deaf." Upon leaving school, however, they usually connect themselves with some religious body and are generally self-supporting, law-abiding citizens. Whatever defects they may have, they are fully the equals of their hearing brothers in general integrity.

The first schools for the deaf in America were established as manual or silent schools, employing gestures, finger-spelling, and writing as means of communication between teacher and pupils. While giving the pupils ability to use written language and thereby to acquire an elementary education and to learn the rudiments of a trade, the deaf were not taught to speak, and their communication with the world of the hearing was mainly by means of pencil and paper. Unquestionably, by means of the sign or gesture language, teachers were able to give the deaf effective moral instruction. Yet notwithstanding the advantages above mentioned, many parents declined to send their deaf children to these silent schools, because children who had learned to speak before they became deaf would soon become dumb in an environment of utter stillness.

In 1864 Isaac Rosenfeld of New York City, and Gardiner G. Hubbard of Massachusetts, began to make investigations in regard to methods of teaching the deaf, and learned that the oral method, by means of speech and lip-reading was used more extensively than the silent method in Europe. Acting independently of each other, each in that year was instrumental in founding an oral school for the deaf, the one in New York City and the other at Chelmsford, Massachusetts. Both schools developed into large institutions for the deaf and were instrumental in causing a modification or radical change in the methods of instructing the deaf

throughout the United States. To-day only one small school uses the silent method exclusively; in practically all schools a large percentage of the pupils are taught orally; and in a large number of schools the oral method is used exclusively. Regardless of their personal preference, teachers of the deaf are practically unanimous in the opinion that the best schools for the deaf in the world are oral schools. Statistics prove conclusively that practically all pupils now entering schools for the deaf are placed under oral instruction.

I have taught under both silent and oral methods and have presented moral instruction both orally and by means of signs, and can say without hesitation that both are capable mediums for presenting moral training. I prefer the oral method, however, for an oral school, because it is in harmony with the instruction in other branches and enables the child better to understand books on moral subjects. It is obvious that the language which is admittedly the best for teaching history, geography, and literature must have equal merit in dealing with moral subjects.

Broadly speaking, the moral instruction should be along the lines of their instruction in general. If conveyed by the silent method, it is obvious that their moral instruction can not be given by other than silent means of communication. If they are taught by mixed methods, the probability is that their speech and lip-reading are so defective as to make signs and finger-spelling desirable in part at least. If they are taught orally in other branches, the most efficient moral instruction can be given by word of mouth.

DELINQUENT GIRLS *

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THE question "how to save girls who have fallen" shows forth in its phrasing three, interesting, useful, and withal exasperating tendencies of the human mind — the tendencies to use stock ideas, to overemphasize acquired ideas, and to substitute types for class-ideas. To our own very human minds, as we read the phrase, the

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words are a settled euphemism for a problem too terrible to state literally. To us a "fallen woman" or a "bad girl" is one whose whole nature is warped and unlovely; her desires are merged into one desire and that an uncontrolled perversion of a sacred function; her interests are similarly simple, everything feeds her self-gratification; she can never take up the natural life of varied impulse and interest, of unselfish affection and activity. To "save" such a person means to draw her soul by repentance from the awful eternal consequences of her wicked way of life.

Yet the words themselves convey no such dread thoughts. To save a child which has fallen, merely means to pick it up, give it necessary restoratives if it is stunned or weakened, and put it into the care of someone who understands such cases — a good doctor or nurse or mother.

The dire meanings which we read into the words of this title, come to us from our racial experience. We have seized upon this phrase to represent a stock idea created by our racial need. The human race needed to abhor sexual irregularity in women. The rational judgment of strong individual leaders became the acquired ideas of the average mind and quickly swelled into unreasoned prejudice.

First one typical phrase and then another, through history, has been used to express the racial dread of women who misuse their organs of reproduction. This modern phrase, "fallen woman," replaced the brutal "harlot" and "wanton" of an earlier generation. It is our inheritance from loving hearts, smitten with pity for the sufferings of others, who first suspected that a "harlot" might not be "wanton." She might not have chosen her course. Perhaps she had only slipped and "fallen." They would try to "save" her. Having no scientific habit of thought or observation, they acted upon their own impressions and conclusions as to the causes of her errancy, and they tried the only means of reclamation which occurred to them.

But the public mind remained the same, and "fallen woman" speedily came to mean exactly what the harsher words had meant before it. The phrase expressed a type, a necessary stock idea. To its originators it expressed merely a class. But the average human mind always tends to reduce each class to a type. The type is a convenience. It is never an accurate picture, and can be useful only to its possessor, never to its object. Of course, no

human creature ever becomes a type. A man by becoming a clergyman does not thereby throw off all characteristics but those which distinguish clergymen from others (though his flock inevitably expect it of him); a woman who writes is not therefore precluded from a capacity to sew and cook (astonished though her friends always are that she is not!). Yet we habitually observe classes and immediately think of them as castes; the class idea promptly becomes a type, represented by a phrase — such as “the fallen woman,” the “bad girl.” But the conception does not fit a piece of human nature. It describes a type. It is merely such a thing as we create always in our minds when we wish for our own convenience to represent a class.

It is almost world-old, it is certainly as old as civilization, this race-created notion that girls who have gone wrong cannot be brought right. Common experience has disproved it innumerable times for each generation. Yet the notion still lingers in the general mind. As a matter of fact, ever since monogamy became the accepted ideal of our portion of the globe, a large proportion of “fallen” girls have every year been safely married, become mothers quite as good as the ordinary, and had husbands quite as faithful as the husbands of their neighbors. Yet most men, especially policemen and police justices, have a customary and unquestioning conviction that “fallen” girls are saturated with the consequence of their sexual misuse and cannot be penetrated with other interests.

This is largely because a certain proportion of such girls do slip into habitual misbehavior. And they are the portion most conspicuous to policemen and police justices and to many other men, for it is these girls who become permanent members of a class which no man honors but many men use. This is the class which is distinct and picturesque, and upon it the old idea persists as a type. Strong men, individual leaders of long past generations, gradually created this type-idea, in trying to instruct and protect the women of their own families. Well-guarded, domestic, innocent women following these leaders adopted it and in them it became an unreasoning prejudice, because they were wholly ignorant of the actual creature whose existence gave rise to the idea which created the type.

In days when almost all men were incontinent, innocent women needed outward show of protection, and seldom had in themselves

the hardy temperament necessary to moving about freely. But in our generation, so many men have high standards of honor and continence that they enforce a public show of their standards upon almost all men. These men thus constitute a public guard for women and their presence has created a public conduct which makes it possible for women to go about alone uninjured and unsuspected. Consequently, many well-guarded, domestic and innocent women are able to become informed by their own observations about the actual "fallen girl." These women now reject the type, not because the basic idea is wrong, but because in educational work one must not think in types at all; one must think in human terms of human individuals. The stock idea, however, which created the type, is, so far as it goes, right; it springs from a racial need, to wit: wherever women permit their bodies to be used for the purposeless exercise of the reproductive function, there life for the advancement of the race becomes impossible. Of course, if we are to have happy, serene homes where boys can grow up well-protected and trained to an increasingly better manhood than their fathers', and where girls can develop safely, then women must keep their bodies for motherhood, and for motherhood protected by all devisable safeguards from the possibility of a husband's defection and a father's disappearance; protected, too, from the mother's own possible restlessness and desertion. A girl must remain a virgin until she becomes a wife. She must be made to abhor any other thought. She must realize that if she does not remain pure, she is no longer in the company of valuable women. She has fallen and become unfit for her proper use, unfit for honor and praise. Hence the opposed types of the Pure and the Sinful. Hence, the lurid color given to the type of a "bad woman." The race could never have advanced without this belief. It is absolutely essential to our life. It is herein absolutely right. The difficulty of it for our present purpose is that it in no way helps to solve the question of what can be done for the girl who has failed, for any cause, to remain unspotted, or who is on the path to failure. Our question is how to save girls. This is an educational, individual question — not a racial need.

The conventional conception not only does not help to solve this question, but it confuses the minds of those who are sincerely trying to solve it. This troublesome fact was shown plainly when the conclusions which form the bulk of this article were presented

(in much these same words) to two or three hundred workers in charities and correction. To the men in the audience the aspect presented and the explanation given, apparently seemed wholly new — almost revolutionary. To the women they seemed familiar, but until then unspoken and even unthought. Yet everyone felt the view to be valid. The tyranny of phrases and of types — of “stock ideas” — had been upon them all until then — not from choice or perversity, not from annoyance or cold-heartedness, but because of the power of racial ideas when they express a racial need, though never so grossly and stupidly.

This stock idea had sprung from racial need. Society's demand had impressed itself upon the common mind.

Society, however, following merely the racial instinct of self-preservation, considers only consequences, and seeks prevention. It does not interest itself in causes and cures. The cause and the cure are of interest to individuals who have suffered, or to other individuals who have pitied their sufferings, and to others still who see that the race will not reach final prevention except by the study of causes and the devising of cures. But causes and cures are not discerned by instinct — studying and devising are done by the mind.

We must observe and think if we would save girls. First we must observe the causes of wrong-doing.

Definitions of crime and wrong-doing have always been made in the interests of society as a whole, entirely on the basis of consequences to society. Prostitution has been deeply condemned because of its ill effect upon the development of the race. Ethically, this and all other lapses from sexual rectitude are regarded with the extremest abhorrence. Legally, it has never been brought within the same ban as murder and theft because the harm it does is not immediate and obvious. When murder or theft is committed, the persons harmed object always and openly. It is not so with sex-abuse: here the harm is gradual and often remote, while the injured persons, the man, the woman and the possible child, are not able to understand their own injury. But society in the long run understands, and classes these injuries as first of all in moral offense.

Murder is caused by anger in one form or another (such as jealousy, envy and the like). Anger, natural as it is, plays no essential part in the development of the race. It is merely a

result of the irritation of an ignorant mind incapable of comprehending and controlling its environment. Theft, however, is caused by the desire to have what you have not. This is an entirely normal, useful and permanent instinct, the instinct to acquisition, the instinct which leads our race on into increasing development. It becomes wrong objectively only when it fixes itself upon possessions which have already been acquired by someone else. Though normal, and necessary to the development of our race, it is not essential to the perpetuation of the race any more than murder is. It is different from murder again, in being uni-personal. Murder is bi-personal. It involves two, the murderer and his victim. Theft involves another person only indirectly. So far as the thief goes, he might much prefer not having any owner to the goods which he steals. His acquisitiveness would have fuller exercise without the interference of any other person.

Prostitution, along with nearly all the other misuses of sex power, is not caused, like theft, by a mental condition or, even like murder, by an emotional condition. It is caused by a purely physical condition. The instinct of reproduction lies wholly in the nerves, not in the mind. In this it is akin to hunger, not to anger. But unlike hunger, it requires not a thing but a person to appease it, and unlike hunger its appeasement is not necessary to the life or even to the health of the individual. But this instinct is essential to the perpetuation of the race, and unlike anything else it is tri-personal. It involves man, woman and child in one blessing or one curse.

To the race, then, and to society as its unconscious mouthpiece, prostitution or anything like it is a vital offense, because of its terrible consequences. To the individual, using it as a gratification or a livelihood, it seems a mere matter of course, a necessity, because of its natural cause. What then is society going to do about it? How get rid of the intolerable consequences in a girl of a purely natural and necessary instinct? How can she be cured and saved from continuance in her mistake? A murderer may be cured by learning pity and self-control. A thief may be cured by learning respect for the rights of others. The one mends his emotions, the other mends his mind. But if either is saturated with a craving for the act itself, then he cannot be cured. But an immoral girl — can her instinct be restored to its rightful use? Are not her emotions and her mind wholly perverted?

To each of these questions we can answer no. Physically her instincts are not perverted until she has been in such life for at least six or eight years, and even then if she is under twenty she often has remained physically healthy. As for her mind and emotions, in almost every girl the falling is purely physical, simply an excitation of the nerves. No love or personal passion is usually involved, and no thought of any kind. There is never any prevision. If she foresaw she would withstand.

Unlike a boy, a girl has no insistent physical impulse which urges to sexuality. She has general vague nerve sensations in the presence of sensuous men which appear to her to be emotions, rather than sensations originating merely in her nerves. When these nerves have been aroused by exciting physical stimuli, she becomes a passive agent. When an insistent, active appetite or craving exists in a girl, it is produced by experience, by over-excitation, physical or mental, or by some abnormal physical formation. The normal physical condition of a young girl is quiescent. Rapid approach produces only shrinking. Gradual approach, however, will overcome any unprotected young girl. She has not chosen, she has merely fallen.

Here and there an exceptional girl proves to be well guarded by a specially resistant nervous system. But to wait for proof is to risk failure. The risk is too great. Every girl, to be safe, must be protected by strong ideals, non-selfish interests, and agreeable, wholesome pleasures. In addition to these she needs watchful surveillance; in default of them, she must have strict surveillance. The course of nature leads only to one end, a simple act with strange sad consequences.

The act was not mental, it does not "touch her psychologically," as we say, and she has no conception at all of the dire consequences which make her acts so abhorrent to us. She is interested in the easy irresponsibility, the ready money and the various amusements offered. This is all she can see when she is young. If she keeps on, she becomes a permanent member of a dishonored class. She is increasingly unhappy and dies early. But she need not go on.

Certainly the obvious probabilities are that a girl with health good and instincts unperverted can be saved from the elaborate consequences of a brief delinquency. In fact the training schools have observed and thought, studied and devised, until they do know

what can be done to turn a girl away from habits and interests which have led her, or will presently lead her, into sexual irregularity. Training schools have actually learned to cure the fault and establish the habits. They began by seeking to know the real causes of her mistakes, to learn the nature of her psychological and physical life, and to judge from them how to turn her attention toward wholesome interests and enlist her loyalty for them.

The training of girls in public institutions has up to our own time been decidedly disheartening. Institution officers, judges and policemen, and the outside world as well, all were accustomed to say "work with boys is very satisfactory, but girls are discouraging. You cannot seem to get hold of a girl when once she has gone wrong." Girls seemed to go wrong all over, they apparently went to pieces, and people believed that there was no material left in them to reform. With a girl they thought it was "once a failure, always a failure." What do we mean by failure? We mean failure to cure the fault which got the child into trouble and sent it to an institution. We mean failure to establish habits which make the child lead the life of ordinary people afterward.

First then, what are a girl's special mistakes and their causes? How are they different from a boy's?

Boys are committed to public guardianship for a great variety of misdeeds—"murder," "assault," "theft," "larceny," "forgery," "malicious mischief," "drunkenness," "improper guardianship," "troublesome child," etc., but practically never for sexual sin.

Girls are committed—girls of twelve to sixteen—for "prostitution," "associating with vicious persons," "disorderly conduct," "improper guardianship," "unmanageable child," but very seldom for theft or any other crime, or for drunkenness. Out of 134 girls, all between twelve and sixteen years old, committed to the New York Training School for Girls last year, four were sent for theft and one for forgery. Four of these cases were sexually irregular, only one did the theft for its own sake. In four years but one has been committed for drunkenness.

That is to say, what society has most to dread and reprobate in a boy is crime; what it has to dread in a girl is sexual irregularity. When we say we failed with a boy, we mean that he became a criminal or a drunkard in spite of our efforts. When we say we failed with a girl, we mean she became a prostitute or led an irregular sexual life of some sort. Very few "bad girls" are

inclined to crime. Most bad boys are inclined to sexual irregularity, but we do not count that as failure. Thus it is true that girls are different from boys, their tendencies are different and moreover our ideal for girls is different from our ideal for boys.

Our chief task and aim, then, with delinquent girls is to protect them from the natural consequences of being girls. Consider what a girl is.

A girl wants to go about carelessly, thinking only of herself, just as a boy does. But the special feature of a girl's physical construction is such that she cannot go carelessly and unguardedly among lax and self-indulgent men without their making her very soon physically subject to them. So there scarcely is a woman criminal who is not also of a loose life. The men criminals are, of course, all loose-lived too; but we never count that, for consequences in them are not immediate and glaringly social — they are merely such things as disease, weakened will, and the like. On the other hand many loose-lived women are not criminals at all.

This fact about girls, the guardians of public order are beginning to realize. The police are more and more frequently arresting, magistrates are more and more willingly committing girls who are merely "disobedient" or "likely to become immoral." They are realizing that for a girl, prevention is emphatically the best cure, the kindest course. They no longer think it a stigma on a girl to be taken away from parents who are allowing her to run wild.

Why is our ideal for girls so different from our ideal for boys? Why do we dread and reprobate so intensely the only sin to which girls are very prone, and pass it over so without comment in a boy? We do it because the race instinct has not yet discerned those finer issues which must be reached by following the ideal of continence in men. On this matter the strong individual judgments of the thinking leaders have not yet become the more aroused prejudices of the mass who follow but do not think. Meanwhile, our acquired ideal for girls is right and must be preserved.

Herein then we see the cause of former failures. People believed that girls were wrong by choice and volition, or that at least their moral natures led them into evil. This was true of boys, why not then of girls? They did not consider the wide difference in causes between the two sorts of offense. Looking at the consequences, at the outside social aspect, and seeing it to be so evil,

men have concluded that the inner personal state must be correspondingly vicious. Well-meaning men — unable because they were men, to understand — and safe, protected women — unable because they were ignorant — have guessed wrong. They have guessed that a bad result must have a bad cause.

Not at all! A baby may wreck a railroad train and not be even naughty. Choice — volition — must enter into a wrong deed before the doer can be called wicked. A person must intend not only his act, but the consequences of his act before he can be held accountable. Herein, as I said, lies the reason for former failures in the training of delinquent girls. They were supposed to be themselves as immoral as the consequences of their acts. Naturally, when their inner condition was so little understood, attempts to alter it failed. These girls are generally silly and ignorant; if they were not they would not get into trouble. They are usually vulgar, stupid, and weak-willed, often very selfish and untruthful, but they are seldom in a serious condition morally. Very few of them are malicious, or even defiant; they seldom have any desire to be mischievous or to do harm of any serious sort to any one. They are not perverted — they are stunted. They have measureless capacities for enthusiasm, aspiration and admiration. Person-worship is native to them, as it is to all young girls. They wish to attach themselves and to give loyal allegiance to someone whom they can admire and love.

The fact is that fully nine-tenths of the girls committed to the New York Training School and similar schools are without any mental bias in favor of a crooked life. They are untouched emotionally and mentally; physically they can usually be made healthy. They merely need to forget, to gain interests, ambitions and enthusiasms, and to learn how to live well. They have been neglected and left unprotected. They are very ignorant. What seems to the judges brazen indifference toward the enormity of their conduct is oftenest the utter ignorance of a child. What can a little girl of twelve understand of causes and consequences?

Present success in setting girls right comes from understanding that what they need is not regeneration, but merely enlightenment and direction, assistance and good example and encouragement. They need only to be steadied, taught, strengthened, made more sensitive and waked up mentally, given the wish for imagination and conscience.

At a school they are cared for and taught to care for themselves; to control themselves and to work hard. The school protects them and teaches them how and why to protect themselves, and is able in most cases to see to it that when they leave they go to some better protection than they had before. A number of them marry while they are still in charge, or soon after they leave.

So a life made as normal as possible, presenting at every turn the aspect and ideals of a healthy, useful, active, sensible home usually fills a young girl's mind so full in eighteen months that she has little available space for old memories. Subconscious reflex actions have begun to be established on so many fresh lines, while the old lines are neglected, that reactions seldom ensue upon the old associations. Practically she has forgotten how she used to behave and feel. She could tell you, perhaps, if your asking prompted her to confidence, but it would be like reading old letters; at most, the memory is exceedingly inaccurate. Often a girl remembers her old surroundings ideally, affectionately, uncritically, and complains that she wants to go back and be happy. Then some other girl suggests to the matron that it would be "a good thing to let her go home, the way I did, and find out how different it really is." Often, too, when the girls about to leave are given the bundles of clothes which they wore when they entered, they deny them, declaring with sincerity that they had real nice clothes when they came. This is not surprising. We all forget our old selves. These girls certainly do forget with the extraordinary rapidity of children.

This is a familiar enough phenomenon to us all and is not confined to children. Think of your acquaintance who hoped passionately for the love of some special girl, three years ago, and she refused him. You happened to be thrown in his intimate companionship then. He confided it all to you. You remember vividly his deep disappointment, his irreparable loss. You have not heard about him since. Yesterday you met him again. The old remembrance of the broken heart rose to you. It is your only association with him and you could hardly speak to him with ordinary cheerfulness. But he has acquired many associations with himself since then. He remembered only that he used to be fond of you. He forgets that he ever told you his secrets. He asks you home to see his wife and child. Probably the old love looks to him now like mere foolishness.

In this same way, evil deeds, though they make a deep impression on those who see them as separate objectionable acts, may well become mere blurred memories to him who committed them, whether he ceases to do such things thereafter, or goes right on with more of the same sort.

So the girls in a good training school forget, and rebuild themselves. Gradually the "brazen indifference" which was ignorance, and the "boldness" which was stupidity, disappear. A new sensitiveness develops; shame and modesty spring up. Vulgarity and profanity hurt them, and they hate to be asked to speak of their former lives.

Yet very little need be said to them about general morality and perhaps nothing at all about sex morality by the officers. The emphasis is to be laid on conduct and upon the Golden Rule. There is no need of theoretic methods or special devices, or of trying to find new and interesting things for the girls to do. They will learn the interest in necessary things. They will find out how to be enthusiastic over hard work and zealous in drudgery. They can enjoy the simple hearty pleasures which will always be possible for them.

Red ribbons, white ribbons, and blue ribbons are useful to mark three stages of effort and success. But there should be no separation of the best girls from the ordinary ones. They must all learn to live with all kinds, except the really objectionable, anti-social ones. These do best in a cottage by themselves until they learn to behave socially.

In such a natural, wholesome life the method of discipline generally deemed successful with boys does not succeed. Keen competition, military procedure, sharp distinctions, rough-and-ready kindness seem to create a hearty, lively, untroubled life among boys, I believe. But keen competition commonly makes the successful girls conceited, and the unsuccessful lazy or discouraged. Military procedure fails to reach the many differing moods of girls, with their complex causes. Sharp distinctions outrage the girls' delicate perceptions, and rough and ready treatment drives the finer natures back upon themselves and coarsens the coarser natures.

For girls are different from boys. When they go into anything they do seem to go all over. Every faculty and function is affected by it. Boys are complicated and discontinuous, it seems.

Girls are intricate and intercontinuous. As one writer says, "men's natures are intensive, women's are extensive." Owing apparently, to the sensitive intercommunication of all parts of the feminine nervous system, a woman's whole nature is more completely swayed than a man's by influential experiences. She cries more easily under excitement, for instance, and she loses her nerve in a controversy, but she has extraordinary power of personal devotion. Therefore, just as she is more completely overwhelmed by the results of a mistaken step, so is she more completely captured by the results of good opportunities, right acts, and purposes roused to excellent ends. Set a girl on the right road, get her enthusiasms thoroughly enlisted toward good conduct and she adopts the idea complete. As they say at the New York school, "when she begins to go right, she goes all over." For a girl cares more than a boy what other people think of her, and she is very much more ready to shape her conduct to suit them. She is nothing like so constructive as a boy—she seldom has a series of inner impulses which engender schemes in which she is independently absorbed.

For competition then, it is well to substitute a strict minimum standard of behavior for all, and an additional personal standard for each, according to her capacity for appreciation. Begin where each one is, and get her ambitious, if one can, to make an improvement on that.

For military procedure one substitutes domestic system, mutual convenience and special duties for each individual suited to her development. To be allowed to keep a doll and care for her, "as long as you behave so as to be a good example to her," is a strong incentive to many a girl and not always to such very little girls either. The power of a mere voice, too, over girls is magical. A sincere, firm voice wins them. A hard voice sets them naughty. This, I fancy, is the same with boys, though scarcely to the same degree.

For sharp distinctions one substitutes nice discriminations so far as possible, recognizing the good in opposites and rejecting the useless and harmful even when it is combined with top-notch attainments in special directions.

For rough and ready kindness one aims to substitute sympathetic recognition of personal and individual qualities and failings. One seeks the point of contact and starts from there.

To enforce such discipline as this with firmness and good sense, avoiding the weak indetermination of sentimental sympathy, requires a corps of women superior in personal quality and acumen to anything that the girls themselves are likely ever to attain. It is not enough to set over them women as well-behaved and sensible as we expect the girls to be. They must be as well-behaved as the girls should desire to be, and they must be so sensible as to be able to disentangle problems about fitting the girls' individual natures to practical needs and issues, such as the girl herself could never work out. "He who knows A B, can teach him who knows only A" may be true in mechanics, but is not true in conduct.

In the few years since the New York school was started, many such women have been secured who understand that most girls who go wrong have not chosen the way, but, being without protection, have wandered off, with the inevitable result; and who understand that sensible treatment can get them back in nearly all cases outside of the few pathological ones. The work needs more and more such women, and it deserves the consideration of all women who are free to give their energies and thought and good will to a very interesting and satisfactory enterprise, difficult and exacting, but full of gratifications. It is work which a college-bred woman will find as interesting and important as settlement work.

How well the method succeeds is shown by the fact that the upper officers and many matrons and teachers in such a school receive frequent letters and visits from the graduates, who look on the school as the best and surest thing in their lives and they bring their husbands when they can to see the place that did so much for them. The New York school knows where nine-tenths of its graduated girls are living, and knows that these are almost all doing about as well as their neighbors, while many are above the average.

We are thus justified in believing that the effort to save fallen girls is no longer a necessary failure. Success is in a high degree possible. Faults can be cured and the girls can establish habits which make them able and glad to live the life of ordinary people. To send a girl to a good school during her young years is much better than to put her on probation in the old surroundings with the same inadequate parents or guardians.

In fact the way to save a girl is in a very definite sense to save her from herself. First and always, guard and protect her

physically in her growing years — nothing can take the place of this. Meanwhile give her interests, occupations and ideals, ambitions and loyalties that will be worth following all her life. Then trust her woman's nature for the rest. Few girls so provided will need saving after they are twenty. In the cases where grown girls do "fall" in any walk of life, it is usually clear that while they were perhaps outwardly protected during their young years, yet in all the intimate ways they were neglected or misled.

THE CAMP FIRE GIRLS AND MORAL EDUCATION

LUTHER H. GULICK

THE bulk of the education that is being given to-day in the name of good morals seems to be based upon the assumption that the object to be attained is to keep people from going wrong, that is, to prevent evil. In others words, the present attitude of society toward moral health and disease is in practically the same phase as is its attitude toward physical health and disease. Let me explain what I mean.

The old idea of medicine was the curative idea; the function of a physician, it was considered, began when illness set in and ended when the patient was able to go about his business again. And the study of pathologic conditions and of how diseases may be cured, still constitutes a large part of the work that is done in our medical schools. But during the last few years, society has begun to assume a new attitude toward disease,—medical men have come to realize that it is indefinitely better and more worth while to prevent than to cure, more to the point to see that people are not exposed to infection and that they have clean food and pure water and fresh air, than to attack smallpox and typhoid fever and tuberculosis after they have taken hold of the community.

That is called preventive medicine, and is of course a great advance over the curative idea. There are some of us, however, who feel that there is still another step to be taken. If life is worth living at all, it is worth living in its most vivid, most effective, most efficient way, and does not consist merely or mainly in escaping disease. Yet this condition of abounding vitality is a comparatively rare thing; hundreds and thousands of people are

going through life without joy or enthusiasm, not because there is anything really the matter with them, but because they lack vigor and power. When medical men take up this problem, when they get to the point of discussing how human life can be administered so that it will be vivid, intense, and prolonged, we shall have constructive medicine.

I have gone into this at some length because it illustrates so well the point that I want to bring out about social work in the field of morals. In this field, as in that of medicine, we have largely outgrown the curative idea. We no longer believe that the whole duty of society consists in the establishment of prisons and reformatories, in the punishment and the reform of criminals. The modern view is that it is the duty of society to prevent crime. And in pursuance of that duty, society is now trying to do away with the temptation to crime as far as possible, and to make it hard for people to go wrong by hedging them about with all sorts of restrictions and regulations and admonitions and warnings.

This is, of course, a necessary work, and represents a great advance in social science. But here, too, we are beginning to see that preventive work alone is not enough; that as our bodily life, if it is really worth living, consists not merely in keeping free from disease, but in the joyous exercise of our powers and in the keen appreciation of normal, wholesome pleasures, so the life of the spirit must be something more vivid, more positive, than merely not going wrong; that while teaching people to avoid the harmful things in the world is all very well in its way, yet teaching them to love and enjoy, deeply and sincerely, the things that are right and worth while is much more important. In short, we are beginning to see the need of constructive work in the way of moral education. We have tried to meet this need in the Camp Fire Girls.

The Camp Fire Girls is a national organization for girls which is bending its energies in definite ways toward the promotion of right living, in the positive sense of the term. It is our belief that everyday life contains so much beauty and adventure as to be really more interesting and attractive than those evil and dangerous phases of life whose glamour of mystery and romance so often proves irresistibly alluring to young people. The trouble is that most of us do not see that everyday life is beautiful and wonderful; our eyes need to be opened. And that is what the Camp Fire movement is trying to do for girls.

The activities that we have made the basis of rank and standing in the organization embrace the common, necessary occupations of life, such, for instance, as washing and ironing and making beds, the little everyday duties that we are apt to think humdrum and unimportant. But in the Camp Fire organization they are not duties, but adventures to be undertaken with eagerness and achievements worthy of honor. We believe that by dealing with them in this way, we are going to help girls to realize the essential romance and importance of them.

Our aim is to make life more interesting in healthy, normal ways, to give an impetus toward outdoor life, toward wholesome entertainment, toward interest in domestic things, toward devotion to the home, rather than to eliminate temptation or to remove the possibility of evil. Briefly, we are aiming to promote the right rather than to prevent the wrong.

The general plan of the organization is as follows:

It is composed of groups of from six to twenty girls, from ten to twelve being the number most desirable. These groups may be independent or may be run in connection with some existing organization. One of our aims has been to make the organization so adaptable that it can be used to increase the efficiency of any of the organizations now working with girls,—schools, clubs, settlements, playgrounds, and religious associations, whether Catholic, Protestant, or Hebrew.

At the head of each group or Camp Fire is an older woman, officially known as the Guardian of the Fire, who is responsible in a general way for all the activities of the group. We believe that it is one of the instincts of young people to look for counsel and friendly guidance to older men and women whom they love and respect, and we have thought it wise to bring this basal human relationship into the Camp Fire organization. The Guardian must be in character, attainments, and personality a woman who is suitable as a leader, and before organizing a group, she must obtain a certificate of authorization from the national headquarters of the organization. The success of the whole movement will largely depend upon the zeal and enthusiasm and the personal influence of these Guardians of the Fire.

We have set no definite age limit for the girls, but our aim has been to reach girls between the ages of twelve and twenty. That is the great romance period of life, when the relations to

society, to friends, to literature, to music, to love, to out-of-doors, are developing, when new spiritual powers, as well as new physical powers are coming into being, with potentialities both for good and for evil.

The form of the organization, with its rituals and symbols and ceremonies, has been especially designed to appeal to girls of this age through their fundamental interests—romance and beauty. These symbols and ceremonies are not, however, something that has been added to the organization simply for the purpose of making it attractive, as a sugar coating is put on a pill; on the contrary, they are an essential part of our plan, I might almost say the essential part, since they are the means by which we aim to show forth the romance and beauty of the common things of life.

There are three orders in the organization, besides that of Guardian,—Wood Gatherers, Fire Makers, and Torch Bearers. Any girl is eligible to the first order. We do not intend to have any preliminary standards that would keep girls from coming into the organization. We want them to come in as soon as possible, to have the sense of belonging, the feeling "I am one." We have no vows or promises either,—we are rather afraid of those; we have "desires" instead. To become a Wood Gatherer, all that a girl has to do is to appear before the Council Fire, as the ceremonial monthly meeting of the Camp Fire is called, and make the simple statement: "I desire to become a Camp Fire Girl and to follow the Camp Fire Law." She must then repeat the Camp Fire Law, which the Guardian of the Fire has explained to her, phrase by phrase, somewhat as follows:

"Seek beauty" is the first point of the Law. This means that the Camp Fire Girl is to demand beauty in all of life; that she must learn to see it and to appreciate wherever it is present, in nature or in people, and that where it is lacking, she must help to create it. She must embody it in her person, clothing, and conduct, and above all, she must learn that the deepest beauty is within and that what she sees in the world about her is, after all, only a reflection of herself.

"Give service," the second law, is spelt differently, but it means the same thing. Love is the beginning and the end of service, and love is the most beautiful thing in the world.

"Pursue knowledge" is the third law; not necessarily book

knowledge, but knowledge as related to service, the sort of knowledge that a woman needs in order to meet efficiently and intelligently the many new demands that the world is making on women to-day. Women have not yet learned to meet those demands. That is why so many girls are working for less than a living wage; that is why so many children are playing on the city streets, and so many babies dying for lack of proper food and care. All such matters are woman's business, and women must learn to deal with them.

"Be trustworthy." That is another condition of service. It means that the Camp Fire Girl is to be loyal to others and to her own ideals; that she is to be dependable; that she must not undertake enterprises rashly, but must complete unflinchingly what she does undertake.

"Hold on to health." The Camp Fire Law emphasizes this not so much because health is a desirable thing in itself, as because the possession of it enables one to bring so much more vigor and enthusiasm to the business of living, and to take part so much more effectively in the work of the world.

"Glorify work" is the sixth point of the Law. To many people work is mere drudgery, and many of us think of it as a curse laid upon man. But in reality work is one of our greatest blessings. Without adequate work, life is meaningless, whatever else it may hold; and life can never be altogether vain and empty while work is left. The Camp Fire Law teaches that work is to be dignified and glorified and done so splendidly that it shall be lifted from the plane of necessity to that of opportunity.

And the last point of the Law is "Be happy." It is a solemn and imperative duty, being happy. Robert Louis Stevenson has called it "the great task of happiness." This means that the true source of joy, like the true source of beauty, is in the spirit; that happiness is an attitude of the soul.

You will notice that there are no prohibitions in the Camp Fire Law; it is all positive, constructive.

To pass on to the next rank, that of Fire Maker, a girl must fulfill certain requirements. These are the things that she must do.

1. Help prepare and serve, together with the other candidates, at least two meals for meetings of the Camp Fire; this is to include purchase of food, cooking and serving the meal, and

care of the fire. Two meals prepared in the home without advice or help may be substituted.

2. Mend a pair of stockings and a knitted undergarment, and hem a dishtowel.

3. Keep a written classified account of all money received and spent for at least one month.

4. Tie a square knot five times in succession correctly and without hesitation.

5. Sleep with open windows or out-of-doors for at least one month.

6. Take an average of at least half an hour daily outdoor exercise for not less than a month.

7. Refrain from candy and sodas between meals for at least one month.

8. Name the chief causes of infant mortality in summer. Tell how and to what extent it has been reduced in one American community.

9. Know what to do in the following emergencies:

a. Clothing on fire.

b. Person in deep water who cannot swim, both in summer and through ice in winter.

c. Open cut.

d. Frosted foot.

e. Fainting.

10. Know the principles of elementary bandaging and how to use surgeon's plaster.

11. Know what a girl of her age needs to know about herself.

12. Commit to memory any good poem or song not less than twenty-five lines in length.

13. Know the career of some woman who has done much for the country or the state.

14. Know and sing all the words of My Country 'Tis of Thee.

These requirements are not, of course, in themselves, of any particular importance,—there is no particular significance, for instance, in mending one pair of stockings,—but they indicate what kinds of activities the Camp Fire considers important and worthy of honor and invest those activities with dignity and interest.

Besides fulfilling these requirements, the candidate for the rank of Fire Maker must present twenty elective honors from an extensive list. These elective honors are in seven groups,—Health Craft, Home Craft, Hand Craft, Camp Craft, Nature Lore, Business, and Patriotism. We have made them elective so that they will fit all sorts of conditions. Each girl is supposed to select those are best suited to her environment. A girl living in Switzerland can win an honor in Health Craft, for instance, by climbing a mountain, while a girl working in a factory in New York City can win the same kind of an honor by walking to and from her work for a certain length of time. A girl who is earning her own living as a stenographer or a shirtwaist maker can gain credit by presenting work of a superior quality in her especial field. We believe that every phase of woman's daily life is represented in the activities of these seven groups.

Of the twenty honors that must be presented for the rank of Fire Maker, one honor must be won in each of these groups and not more than five in any group except that of Home Craft. We have purposely made Home Craft the largest and the most important group. The activities of the home and the relationships that they involve have been through all the ages the means by which women have acquired those domestic instinct feelings which are women's distinctive contribution to the world. That, I believe, is as true to-day as it has ever been. Though most of the important activities of the old-time home are now carried on in shop and factory, and drudgery seems to be the predominant note of what is left, yet the fact remains that there is no way by which a girl may develop the spiritual attributes that are the essentials of womanhood save by means of work done in the home. By exalting these home activities and emphasizing their importance, we hope to teach girls to love them and to realize their significance and beauty as forms of service.

In passing on to the rank of Torch Bearer, a girl must present fifteen of these elective honors in addition to those that she presented for the rank of Fire Maker.

I believe that the Camp Fire Girls is going to prove effective in many practical ways,—I believe that it is going to make girls healthier and more efficient and more intelligent. But that is not the significant thing about it. The significant thing is that it is an experiment in constructive moral education, an endeavor, not

to save girls from temptation, but to teach them to live more deeply and fully and joyously the everyday life of the world.

To promote life—that should be the great aim of all human endeavor. That is what Christ came to do, “I came that ye might have life and that ye might have it more abundantly.” That is what the Camp Fire Girls is for.

THE PRESENT MORAL EDUCATION PROBLEM IN AMERICA

JOSEPH LEE

I SUPPOSE that we are successful in America in producing moral as well as intellectual initiative, though I much doubt whether we are especially strong on moral independence, which is quite a different thing. What is most visible to me is a particular moral deficiency in our young people from about fourteen to twenty years of age. All testimony in regard to our boys and girls at this critical period of life is to the effect that they are, to an unprecedented degree, living out their own sweet will, recognizing no parental authority, feeling little responsibility of any sort, and, what is more serious, leading largely empty and dissipated lives. The sensual movements and degenerate songs and music that characterize much of the present tidal wave of dancing that is passing over us are single but serious instances of this evil tendency.

The situation is aggravated by the immigration of races in which parental authority, once traditionally strong, and the chief safeguard of the young, becomes weakened in this country, partly by the direct influence of public scorn for the foreigner and partly by the fact that the children learn the language while the parents are still ignorant of it. Such children—especially when they become bread-winners, at the age of fourteen or so—often come to regard themselves as heads of the family and to despise their parents as ignorant foreigners.

The situation, as we have it among the boys and girls walking the streets in the evening and going to the dance halls and picture shows, is that of a society, with its own manners and customs and its own public opinion, made up exclusively of persons from four-

teen to twenty years of age,—their ideas and views of life being those of a world without experience, in which parents and other grown people do not exist.

Directly meeting the specific evil of ignoring both external authority and moral obligation, the following agencies, new and old, are at work:

I. There are the churches, of which the Catholic Church in particular has always stood for the conviction that the child is not a social atom but part of the family and of some form of social whole.

II. Among distinctively educational institutions, we have the kindergarten, which is based upon the philosophy of membership, relating the child in every way to his home, his school, his playmates, society, nature and his own ideals.

III. The modern philanthropic movement has from the very start (that is to say, from the formation of the first charity organization society in 1879) recognized the truth of Emerson's saying: "In proportion to our relatedness we are strong." Modern charity has never joined in the cry of "save the children" in the sense of:—"treat the children as though they were social orchids, flowers without roots,"—as though the family, the natural habitat of the human young, did not exist. On the contrary, modern charity, as we find it in America, has seen that man exists in his relations, especially as a member of the social whole. It has sought to strengthen in those whom it serves, every tie with society and their fellow men. It has worked to revive and vitalize the individual's relations to his family, to his work, to his church, his school, his trade organization and his friends.

IV. The probation system for young malefactors, which includes the Juvenile Court, and is making rapid progress in this country, is a recognition of the same idea. What it means in the main is the treating of the individual in his natural relations and not outside of them. Instead of first cutting every social root by sending him to prison and isolating him from every concrete expression of his moral life, it leaves him in his home, at his work, among his friends (unless they have shown themselves a hindrance to him), and tries to restore his life in these relations instead of undertaking the impossible task of making him live outside of them.

V. The playground and recreation movement is bent upon finding a positive and constructive (instead of a passive and destructive) expression of the instincts for life and beauty and upon providing

safe and legitimate satisfaction of the need for companionship of opposite sexes. The playground itself teaches moral relations in a very vivid way. The member of a football team is not learning about citizenship. He is experiencing it. What is happening to the boy is the entrance into his life of man the citizen: it is the team, the social whole, come to life within him and claiming his whole spirit as its own. The boy belongs to a football team to a more intense degree than he will ever belong to anything again. Boys have the team sense as they have the measles; only, if given proper scope, instead of making them immune, it makes them forever members, citizens. I dwell upon this influence of football and other team games because I believe it is a vital matter. The chicken will not learn to follow the hen if the "following instinct" during the three or four days in which it is present, is not salted down in the form of habit. I believe that much the same is true of the "instinct to belong," the parent of all law.

VI. But everybody knows that the membership instinct, if left for development to play alone, will often degenerate, the boy becoming a perpetual football player instead of generalizing his team sense as he was meant to do. I think it is here that the Boy Scout idea is going to be very valuable to America. It is fortunate that it is coming to us from England, where the idea of subordination is respected more than it has been here. The specific idea for which the Boy Scout movement stands is that the boy between fourteen and twenty needs not only to live as a boy, but so far as his abilities go, to make good also as a man. Formerly the opportunity for fulfillment in this direction was provided by co-operation with his father in hunting or war, in work on the farm or in the counting room or the workshop. Now the father goes away to work, and the boy has no grown up leader whom he respects nor any opportunity to take part in the work of the grown up world.

I believe it is because of this lack more than any other cause that the lawless spirit has grown up among our boys. They are given no grown-up duties that are recognized and respected by their elders and no grown-up leadership that they can accept. We cannot turn back the page of history in this regard. We cannot put the boys back into the forest as hunters, nor to a sufficient extent upon the farms, nor at all into workshops where they may work in co-operation with their fathers. But we can find opportunity here and there for their doing grown-up things. A boy can give first

aid to the injured; he can pull another boy out of the water; he can take care of himself, at least, in the woods or on the streets, and can find his way about. He can even stop a runaway horse, or be useful in other serious emergencies; and he can learn something at first hand from nature and how to speak her language. Incidentally to all this, he can learn the lesson specifically needed by American youth, namely, that obedience to legitimate orders is not disobedience to his own soul, but a fulfillment of it. The authority that the boy of fourteen to eighteen instinctively recognizes is that of the young man who can do and be what he himself longs to do or to become. By restoring such leadership, the Boy Scout movement will do much, I think, to reassert the principle of authority.

VII. I believe that not only a temporary and incidental but a radical and lasting (though I trust not *everlasting*) difficulty in the whole situation is a result of immigration. I think the trouble with our young people — and our old people, too, for that matter — is that there is no longer a single national ideal expressed in actual institutions or to any very high degree capable of such expression.

New England, before the big immigration came, had developed a quasi-national genius and character, which was expressed in the school, the church, the home, the town meeting, the college, the lyceum, and various minor social institutions. It is not generally known that Puritan New England had a richer heritage even of folk-games than Old England, or almost any European country. The existence of a true popular consciousness showed itself in the necessity of the war of independence and the war for freedom from slavery and in the literature which, before the immigration had wrought its effects, New England was beginning to produce.

None of these native institutions fit our new immigrants. They do not belong to the New England church; their need of schooling is somewhat different from that of the older stock; they mostly feel no need of the lyceum nor of any institution to take its place; most of the races that come do not starve themselves to send their sons to college. They have different traditions and a different temperament, or rather several such. Theirs may be the better, but they are not the same.

The result is that there is no definite, concrete public purpose and ideal into which young people can grow up. Whether there ever can be in a high degree such common purpose, is a problem. The first step, as it seems to me, in making possible such concrete

purpose, and in the development of institutions to express and clothe it, is to stop, or greatly lessen, the present enormous influx of southern Europeans and Asiatics, who afford such difficult, if not impossible, material for assimilation.

The existence of a concrete purpose in the mind of all the people, of a definite, social expectation brought insistently to bear upon the young, is the greatest moral asset any country can possess. It is, indeed, the moral possession in which all others are comprised. It is what England expects that makes the Englishman. It is only as we in America shall succeed in forming such a definite moral structure for Americans, in building such an edifice of expectation in which our young people may grow up, that we can hope to overcome our present difficulties.

SOCIAL SERVICE ACTIVITIES IN CONNECTION WITH THE SCHOOLS

ELLA LYMAN CABOT

MEMBER MASSACHUSETTS BOARD OF EDUCATION

A VAST movement of School Social Service is sweeping almost unrealized across the United States. In describing even a fragment of it, some sense of its magnitude and importance may be suggested to the reader. School Social Service is bounded on the north by general philanthropy and on the south by the thoroughly accepted functions of the public schools themselves.

(a) School Social Service has not grown up primarily with the motive of relieving distress, but rather out of the perpetual interest of the public in children and in education. As moths fly to the lighted street lamp, so public interest clusters round the fascinating sight of thousands of children of all sizes and shapes trooping daily to school. The little red schoolhouse has always been a bright romantic spot in American history. No less so is the gigantic red brick schoolhouse planted spaciouly in crowded sections of each modern city. It is the home of the spirit of youth and it calls out to the lovers of youth. The motive of School Social Service is indeed the motive of helpfulness, but it is not only that. It is even more the desire to share in something perpetually interesting. We all want to drink of the endlessly bubbling fountain of public education. Thereby we renew our youth.

(b) School Social Service must also be distinguished from the

definitely accepted work of the public schools. The public school itself is clearly the greatest of social helpers. Imagine the schools of any country closed for a single year. Chaos would be upon us! The help given here and there by private associations and citizens to the life of the school is a drop in the well-filled bucket of public education. Yet, for convenience sake, we must take for granted the defined and accepted institutions of the school and classify as School Social Service only those forms of helpfulness to the life of the pupils which lie at least in part outside the recognized domain of the public school. This domain indeed constantly enlarges; the public school is like a great tract of solid land on the borders of a sandy shore. Its boundaries are distinct. Its territory is land, not the beach, nor the turbulent sea. Yet, year by year, seeds of public interest spring up on the sand. Some are blown away by the winds of human fickleness. Some are washed away by the overwhelming waves of a cleansing and destroying competition. But some of the seeds of public interest in school life have strong roots. Like the blue lupin on the shores of the Pacific ocean, they take hold and year by year add soil to the beach. Gradually the solid land reaches forward to include new territory. What once was sandy beach becomes land. So, in educational life, much of what a few years ago was a vagrant, wind-blown seed of School Social Service is drawn into the groundwork of school-life.

This acceptance into the public school structure of what was once an outside form of social service has been peculiarly marked in matters of health.

Ten years ago, in the United States, medical inspection of schools and school nurses were isolated phenomena. You found them here and there in small numbers, supported often by the private initiative of doctors or social workers. In New York, for instance, ten years ago, the Henry St. Nurses' Settlement placed one of their trained nurses in a public school and helped to organize the System of School Nursing. Now, New York employs over a hundred school nurses.

In this paper my plan is to show in what ways of social service citizens, through associations or individually, are serving the schools rather than to accent the important activities already adopted by School Boards themselves. I shall therefore give a relatively large amount to such forms of helpfulness as are still the work of devoted individuals and of private associations.

The main divisions of School Social Service may be grouped thus:

- I. *Health, including:*
 - Medical inspection;
 - School Nurse;
 - Open-air rooms;
 - Dentistry;
 - Public baths;
 - Anti-cigarette Leagues;
 - School Lunches;
 - Schools for Delicate Children;
 - Housing conditions helped by school Visitor.
- II. *Preparation for Work, including:*
 - Vocation Counselling;
 - Industrial Schools;
 - Charts of vocational opportunities;
 - Bulletins in relation to special trades;
 - Classes in Commerce & Salesmanship;
 - Lectures on Conditions of Success & on Business Ethics.
- III. *Recreation, including:*
 - School Play-grounds;
 - “ Gardens;
 - Swimming contests;
 - Acting & Pageants;
 - Educational Moving Pictures;
 - Folk Dancing;
 - Choral Classes;
 - School Social Centers;
 - Excursions to Art and Science Museums;
 - Story telling;
 - Music School Settlements.
- IV. *Training for Citizenship, including:*
 - Junior Leagues;
 - School Cities;
 - Traveling Exhibit of Civic Conditions;
 - Classes in The Merit System of Appointment;
 - City History Club;
 - Boy Scouts of America;
 - American School Peace League.

V. *Preparation for Social and Family Ties, including:*

- Social Center Dances;
- Educational Moving Pictures;
- Discussions of Novels;
- Sex Education;
- Ethical Classes;
- Home-making Classes.

THE GROWTH OF SCHOOL SOCIAL SERVICE:

Even in its incompleteness, this list is varied indeed. In studying it you notice that School Social Service reaches out tendrils at first slender and easily broken, but gradually growing strong and wide enough to embrace the whole life of youth.

Interest in School Social Service begins perhaps in a sporadic effort to decorate school rooms, or to relieve a pressing need. One hundred and sixty-one School Superintendents in the United States (out of a total of 315 listed) report that citizens have helped in relief of the needy.¹ Boston has a legacy left by a public-spirited citizen to provide shoes for poor school children.

Gradually, out of stray seeds of kindness, shoot up some strong stems of helpfulness, and the ideal of social service concerns itself definitely and persistently with the whole life of the growing child. Thus, social service plans for the time *before* the child goes regularly to school. It initiates Kindergartens and still supports day nurseries. It ponders on the life of the boy and girl who *leave* school at 14 and the National Society for the Promotion of Industrial Education arises.

Again the watchful zeal of good citizens sees the lack of recreation after school hours and playgrounds and social centers spring into being. One citizen who has not forgotten his boyhood enunciates the epigram: "The boy without a playground is the father of the man without a job"; and the winged words bear playgrounds over the United States as they fly.

We can therefore best consider School Social Service as it takes up the different phases of Health, Vocation, Recreation, Citizenship and Family Ties of youth.

¹ See the interesting report on "Outside Coöperation with the Public Schools of Greater New York." Bureau of Municipal Research. New York.

I. HEALTH:

School itself has always supplied conditions for learning, but these conditions were often physically hurtful. Children were crowded together with too little air, light, humidity. Their eyes were strained by over-use and their backs by cramped attitudes; a contagious disease caught by one spread almost inevitably through the school.

Realizing that health goes with success in education, the School Boards themselves have responded quickly and generously to the need for medical inspection, school nurses, open-air rooms, instruction in hygiene. Yet, still a large supplementary field is open for private helpfulness.

PREVENTION OF TUBERCULOSIS:

In New York city in 1910, the Committee on Prevention of Tuberculosis of the Charity Organization Society prepared and circulated an essay on: "What you should know about Tuberculosis" through the public schools. In Brooklyn, N. Y., a similar committee gives in day and evening schools one hundred lectures a year on tuberculosis, illustrating them with stereopticon slides. In coöperation with the departments of health and of education, it maintains a very original and interesting class, with two teachers, on a ferry-boat in the harbor. There are about 40 tubercular children in this class.

Dental clinics are still largely the gift of generous societies and dentists. But more and more the public schools and their dauntless teachers are shouldering the new and exhilarating tasks laid upon them. Like Atlas they stand ready to carry the world. In Brookline, Mass., a spirited principal has so strongly urged and carried out the cleaning of the teeth of the school children that a special tooth brush is named in honor of her school. Many are the paths to fame!

SUMMER SCHOOLS FOR DELICATE CHILDREN:

For years to come private associations will continue to take charge of lifting the health of children during the long summer vacation to its highest plane. Thus they will help the next year's schooling of delicate children.

In Boston a group of two hundred children carefully chosen as

delicate and needing refreshment have been taken each day for six weeks during July and August to an island in the harbor. The children are selected by school nurses and by social workers and the work is supervised by Dr. Harrington, Director of Hygiene of the Boston Public Schools, but paid for and run entirely by a department of the Women's Municipal League. Special cars and a boat take the children to the island. They are given nourishing food; they play games, learn simple folk dances, hear delightful story telling, and during the afternoon are taught to take a nap, it being often pathetically evident that these little people are starved for sleep.

IMPROVING HOUSING CONDITIONS:

Still another form of work for the health of school children, the improvement of their housing conditions, is accomplished by the Home and School Visitor, or, as she is called in New York, the Visiting Teacher. This work is still supported, with a single exception, by private societies. It is carried on in Boston, Providence, New York, Worcester, Philadelphia, Baltimore, and Chicago. One or two examples will show how the Home and School Visitor affects housing conditions. One of the Home and School Visitors worked almost entirely in a very poor quarter of Boston, inhabited largely by Italians and Russian Jews. The Visitor calls each day at the public school and is given a number of cards bearing the names and addresses of children about whom the teacher is troubled, together with a short statement of the difficulty. Armed with this card, the visitor goes to the house of the parents and talks the matter over carefully with the mother, often returning in the evening to see the father.

Last year, one boy of twelve years was reported as doing poorly in his school work and as staying out late at night. He was only in the fourth grade and seemed stolid, indifferent, and taciturn. Miss B. visited the house and found a four-room tenement in which not only the family but in addition sixteen boarders slept. This overcrowding was clearly illegal, and at Miss B.'s request, the city Board of Health interfered and the boarders left. The boy, relieved of the strain of uncomfortable home conditions, became happy and regular in his school work.

Louis, whose teacher reported him for uncleanness, was found living alone with his father in the dressing-room of a Turkish bath

establishment. His mother was dead, his father drank and this was his only home. After school and even through the evening, Louis worked, peddling fruit. He earned about \$2 a week, but even this was not his own. He had to give it to his father.

The school visitor protested against the dirty room and the father agreed to move. He did indeed, but only to a worse place, a cold, dark, basement room 4 x 8 ft. in the rear of a tailor shop. There was no furniture in the room except a table, a small oil stove and a heap of dirty clothes for a bed.

Undaunted by her former failure, the School Visitor again expostulated, plead, and threatened with all the resources at her command.

She came; she saw; she conquered. The father was persuaded to move, not only to a clean house, but to one where a motherly woman took charge of Louis. His personal appearance and his standing in school have steadily improved since this time.

II. PREPARATION FOR WORK:

I have space here only to speak of one or two interesting phases of coöperation of private associations with the public schools in the matter of *vocational guidance*.

Vocational guidance was started on a definite plan in Boston in 1907, under a man of genius, Dr. Frank Parsons, who organized a bureau for the purpose of advising young men in their choice of work. Dr. Parsons died suddenly, a few years later, but his work has been continued and his book, "The Choice of a Career" remains as stimulating reading. Since the Reorganization of the Vocation Bureau in 1909 the relation to public school pupils has become very intimate. The Bureau issues pamphlets on leading industries, giving the physical conditions, the skill needed, the pay, the chance of advancement. Over 100 industries, including for example, the shoemaker's, the machinist's, the baker's, the architect's have been thus investigated and described. The Vocation Bureau works directly with the public schools through a Committee on Vocational Direction made up of teachers and appointed by the School Board. Mass meetings are held to interest parents and teachers and in each school a vocational counsellor gives advice to the children who are leaving school.

In the case of girls, similar work is done by the Girls' Trade Education League. It makes a careful study of the business op-

portunities open to girls between the ages of 14 and 18. The League tries to hold girls from falling haphazard into the nearest niche of work regardless of their own fitness or the future before them.

The League makes a careful investigation of all occupations in which young girls are employed, the wages, the moral and sanitary conditions, the character of the work, the possibility of advance, and also of the qualities of mind and body that the girl needs to do her work well.

Take for example the subject of millinery: a short pamphlet published by the League gives any girl the chance to know the processes of the work from making bands and linings to the final trimming. The bulletin tells her the pay in different parts of the work from the assistant helper at from \$3 to \$6 a week to the trimmer who rises to \$25 a week. It warns her that the disadvantage in millinery is that the trade season is short, and advises her to find chances for other employment during the dull seasons, as in the stores at Christmas time, when the world is too busy to buy hats.

The pamphlet then tells the girls where they can best learn the trade and suggests the qualifications needed. She requires good eyesight, endurance and ability to use her fingers quickly. She must have dry and deft hands. It will be good if she is interested in the people to whom she sells her goods; it is essential that she should like to sew and to combine colors.

A DIRECTORY OF VOCATIONAL SCHOOLS:

Preparation for work has many aspects. One bit of guidance has been the special interest of the Committee on Vocational Opportunities of the Women's Municipal League of Boston. This Committee has made charts showing the work of over 200 of the best of the vocational schools accessible to Boston.

Boys and girls leaving the regular school course are often discouraged from taking industrial or professional training by not knowing where to go, or what the cost and the outcome will be. Just as the Girls' Trade Education League gives information concerning the actual *trades*, so the Women's Municipal League offers direct help in relation to opportunities for trade *training*. It includes one special feature. It publishes a full and interesting list of the educational and industrial opportunities for the physically handicapped. To this special chart the League adds its word of good cheer:

"Below are listed some of the schools that take away the handicaps from children and give them chances to be happy and useful citizens."

Schools for the Blind, Deaf and Crippled are on this list and, as on the other charts, the headings cover the name and address of each school, its purpose, subjects taught, special features, requirements for admission, cost, season and length of courses and the placing of graduates.

Outside of special Schools for the Handicapped, the schools listed include Industrial, Commercial, Continuation, Professional, Art and Music Schools, and the training in Settlement classes. A richly varied outlook is suggested for choice. There are excellent schools listed for dressmaking, millinery, stenography, automobilizing, teaching, nursing, engineering, pottery making, watch making, drawing, music, telegraphy, piano tuning, printing and many other subjects.

The work of the Vocation Bureau, the Girls' Trade Education League and of the Women's Municipal League shows great thoroughness and definiteness of plan and method. All illustrate how valuable to the public schools may be trained and earnest associations of volunteers. The school authorities of Boston are in closest touch with all three organizations.

III. RECREATION:

The wave of the spirit of Play has swept over America and inundated the public schools, drawing into its current the streams of playgrounds, athletic games, gardening, drama and pageant, choral classes and folk dancing; it is flooding the whole life of the child from the kindergarten to the professional school. As in the case of efforts to improve health, much of the recreation movement has been initiated or very swiftly adopted by the public school itself.

SOCIAL CENTERS:

I will speak here of just one experiment among many wholly initiated and run by a private association but adopted after a year's trial by the city schools. In October, 1911, the Committee on the Extended Use of School Buildings of the Women's Municipal League of Boston started a social center in the East Boston High School. The Boston School Board gave the use of the building, heating, light; the Committee paid the janitor's fee and all other expenses. The League Committee looked all over the country for directors with the right social ideals and training for just this work

and finally secured Mr. and Mrs. Ralph Hawley of Michigan. They spent the Summer in getting to know the neighborhood. They lived very near the High School and constantly invited boys and girls to their apartment. Mr. Hawley made inquiries about the musical talent of the neighborhood, and when the Social Center opened in the autumn he was able to secure strong musical Clubs: — two Glee Clubs, one of young women and one of young men, one for beginners and one advanced enough to give entertainments, a drum corps of lads from 14 to 16 years old and a brass band of 18 instruments.

The initiative of the musical clubs was felt in every part of the Social Center; they formed a natural nucleus ready organized at the outset. During the autumn a girls' folk dancing class of 70 with a trained teacher, a young men's athletic club, and two dramatic clubs were organized. The girls were given two classes, one in plain and one in decorative sewing, and 30 of the younger girls were taught games, stories and songs, paper-cutting, brass work and hammock-making such as they might use in positions on playgrounds or in vacation schools.

All the members think of these Clubs as their own; they contribute weekly dues; they pay by installment for the musical instruments and the sewing materials. The spirit is that not of classes but of clubs — clubs each with a responsible President and Treasurer,—a constitution and rules. The East Boston Center has proved so successful that the School Board this spring adopted both its policy and its Director and plans to run four of a similar character in different parts of the city next year.

IV. TRAINING FOR CITIZENSHIP:

Here as in the realms of health, vocation and recreation, public spirited people have come forward, bearing in one hand a plan to develop citizenship and in the other funds to carry it forward.

Two of these plans the City History Club and the different forms of school cities or systems of miniature self-government for children have made a deep dent in education.

CITY HISTORY CLUB:

The City History Club of New York has been in existence eleven years and estimates its enrollment during that time as 15,000

children. It gives classes in civics, takes children on excursions to places of historic interest and plans debates on important questions of the day. The City History Club is now preparing a syllabus of the government of New York city for teachers.

SCHOOL CITIES AND JUNIOR LEAGUES:

The School City planned by Mr. Wilson L. Gill and its allies, the Civic Leagues for young people, are more and more associated directly with the public schools themselves. All are planned to give the children a genuine though minute understanding of the meaning of citizenship through a sample of the experience itself.

It is interesting to see Mr. Gill organize, with the teacher's approval, a group even of second year school children into a little city. The children elect mayor, aldermen, and common council and police from their midst and accept the very limited but definite duties of seeing that neatness, order and cleanliness (papers are picked up, banana peels kept off the sidewalks), and quiet are kept in the school.

EXHIBITS OF CITY CONDITIONS:

Another stimulus to good citizenship is given by the Traveling Exhibit of the Women's Municipal League of Boston. This exhibit easily occupies a good sized school hall. Its method might be called the Contrast of Good and Evil.

There is exhibited a delightfully clean market stall, all the food under glass or covered with netting; in contrast, next to it, is a dirty market stall; wilted lettuce, half melted candy, metallic flies stuck by pins on to the cakes cry out against the evil state. The same exhibit gives parallel types of sanitary and unsanitary tenements, milk supplies, street conditions, garbage cans, and graphic representations of conditions conducive to tuberculosis and typhoid fever. This exhibit is sent from school to school with the consent of each principal. It remains two weeks in each school and during that time groups of children are gathered in just after school hours to have it explained to them. In the poorer districts of Boston the children are often the buyers of the family food, and in a number of cases, they've gone out and urged their marketmen to make their markets nearer the ideal of that of the good market of the Women's Municipal League.

V. PREPARATION FOR FAMILY TIES:

Guidance of boys and girls in the formation of the best ties toward one another — ties that will prepare the way for an honorable family life in the future — is the greatest service to society that is within the gift of man.

Like all moral education, the education for ties of family and friendship grows primarily through the contagion of personality and not through direct instruction. Parents, teachers, friends within one's sight and comrades through the long path of history, help us already more than we can ever tell. But, within the last ten years, the schools, feeling almost overwhelmingly the need of all resources in meeting this intricate problem, have called for help.

I can suggest here only a few skillful methods already begun by those who wish to help the school.

(a) *Teaching.* Among the best *teaching* for school boys and girls I place that of Miss Anna Garrett of New York.

She is giving herself liberally to help teachers, parents and children, and her teaching has the qualities of unconsciousness, geniality, variety, picturesqueness, humor (often forgotten as essential in the earnest presentation of any difficult topic).

Apart from teaching, a number of movements still in their infancy promise help.

(b) *Home and School Associations.* The close association of parents with teachers in social meetings, and in talks on work for their children, will lead naturally and in some cases most effectively to helpful understanding and joint effort.

(c) *Social Life in School Buildings.* A number of private societies are preparing boys and girls for better ties of friendship and affection by bringing them together in the school buildings for dances, choral singing, theatricals. Girls and boys of 14 and 15 just out of school or at work in stores and factories are hungry for society. It must be given them in the best way and under guidance. The Opportunity Clubs in the East Boston High School last winter gave several dances. These were well managed by an alert Committee of Club members. All who saw the large gymnasium full of happy and orderly young men and women must have felt the value of opening school houses in neighborhoods where there is no other meeting place but the street or the public dances. One young man told the Committee on Extended Use of School Buildings that was running those dances that it was the only place he had made the

right kind of friends since leaving school. The success of dances and entertainments in bringing out the best in boys and girls in their relation to one another will be due first of all to the standards of the leaders. Good is contagious and will prevail.

(d) The experiment has quietly been tried by one worker of the Children's Aid Society of a course in novels. She took interesting novels that gave opportunity for the discussion of the ties between men and women and talked them over with a small group of girls. Her experience led her to believe that this method is one of real value. Biography too is a largely untilled field in which lie the seeds of human experience in love and marriage. For those who do not easily read, story-telling and the vivid scenes of the educational pictures of the biograph offer a wonderful chance for bringing home of experience that is ardent and ennobling. We are not yet using the resources of modern invention for the greatest educational ends, but they lie within the grasp of the genius who will see and devise their uses in moral training. Already Enoch Arden touches many a sight-seer in the commercial Moving Picture shows. Will not someone take a few of the moving dramas of loyalty, devotion, self-control between men and women, and make them available to fire the boys and girls of our nation with standards of reverence and honor?

Out of the many forms of social service activities in connection with schools, I have chosen a few, but even these few show a vast stream of civic energy flowing to help the public schools and ready to be curbed and directed. This great stream of public interest in the schools is one of the most hopeful signs in modern life. The schools no longer stand alone or at one side of the current. They are in the center of public interest; they are linked to private associations of every kind. The good-will of the people bears them aloft.

MORAL PROTECTION AS RELATED TO MORAL EDUCATION.

ANNA GARLIN SPENCER

SAYS Rousseau: "The first art of education consists neither in teaching virtue nor truth, but in guarding the heart from evil and the mind from error." Accepting that principle, we have come to look upon all agencies which aim to protect the child from vicious

surroundings in the home or in the street as a vital part of child-care, and to consider all safeguarding of amusement and all purifying of the public atmosphere to which the young are subjected as essential elements of character building. If, as President Butler says, "education is a process in the spiritual evolution of the race" there must be for each individual a steady, persistent, development of the whole personality and no violent and revolutionary changes from evil to good, from error to truth. An evolutionary process of this sort can only be secured at the initial cost of moral and mental protection such as Rousseau indicates.

More than this is true;—by reason of increased study of the vital relationship between the physical, the mental and the moral nature, we have come to a point where we place the health and strength of the body at the bottom of the educational stairway which leads to spiritual excellence. We are prepared to go further than Rousseau, and to say that the first art of education consists neither in formal instruction nor in definite mental and moral safeguarding, but in the up-building of bone and muscle, nerve and tissue, to secure sound flesh, pure blood, and a strong body as a basis for that sane mind and that healthy energy which are the raw material of character. We are therefore reaching back in our pedagogy to the physical basis of the intellectual and moral life; and this leads us from the School to the Nursery. And since the nursery registers not only the conditions of the new life just entering the race but also the status of the lives responsible for its conditions, educational science is leading us back from the child to the parent and to the potential parent, in the effort to prepare the child for the world and to improve the world for the child. We seem at last to attempt to act upon the hint given us by Emerson when he said: "If you want to reform a man you must begin with his grandfather." We are trying to catch the grandfathers young, and make them such as their grandchildren would choose they should be. If the process is a bit hard upon the actual grandparents and nearer fathers and mothers of these prospective ancestors,—and it surely is in many cases,—so much the worse for inheritance we say, and so much the better for eugenics!

Dr. Wendell Holmes declared that "most diseases, except old age, are curable, but often the Doctor has to be called two or three generations before the patient is born." We are now calling the doctor for the youngest children, not only for their benefit

but to increase the vitality and the vigor of the race. Moral protection therefore includes such physical care, nourishment and training as will give a sound body, if heredity has made that possible; such mental safeguarding and development as will give a sound mind, if nature has not left the infant "unfinished" at birth; and such moral atmosphere and incentive as will give right tendencies to the budding life.

From the point of view of radical prevention of social ills, the foremost agencies are those which aim to place all defective children under special care, segregated from the life of the normal for which they are unfitted in proportion as they are abnormal, and shielded by institutional environment suited to conserve such slight power as they may already possess. The chief teacher of this social duty of permanent custodial care of the feeble-minded and the protection of society against their marriage and parenthood, is the National Conference of Charities and Corrections, which has stood for this principle for many years. Yet, to the shame of the people of the United States it must be confessed that the vast majority of the defective are still left to be exploited by the forces of lust and of greed, and to burden society with offspring like themselves incompetent to meet life's demands.

Moral protection as related to moral education demands, if it is to be effective, first of all that we prevent this tainting of the blood of the nation. This one social reform would of itself clear the ground in school and home, in community and political life, in courts and prisons, for a more vital and effective moral education; for it would remove to society's hospitals those who cannot profit by society's training places. Recognizing this relationship between feeble-mindedness and crime, vice and misery of every sort, some of the States of our Union have adopted laws leading toward the "sterilization of the unfit" as an additional, or even in many cases a substitute, form of protection of family life against the taint of the imbecile. These laws are increasingly approved and adopted; but so far do not offer at best anything but a supplementary form of social protection and are difficult to enforce in many cases which most of all require segregation.

After the babies, of whatever sort they may be, are really here, there are many forms of social care which offer assistance to the mother and the child in building up the physical, mental and moral nature. There are first, agencies for the physical succor and aid

of mothers too poor to receive proper care and nourishment from their own family provision; societies which aim to assist the more burdened and also the less competent mothers to do the right thing for the child. These extend their help from charitable relief in the home, where the pregnant woman or nursing mother is underfed and ill, to the fresh-air work for mothers and babies who can keep fairly well if given an occasional taste of country air. The activities of these societies comprise "Hospital Schools of Infant Care," which are attachments to hospitals where the mother or care-taker of the child may take an infant to be examined, to have its proper food prescribed, its needed protection from inherited weakness or defect outlined, and where all forms of aid may be supplied, if private means are too limited. Also, at such centers of teaching and of help the advantages of breast-feeding are explained, and mothers shown how to keep up a healthy milk supply, and aided to the hyper-nourishment often required for that purpose.

Second: — The Visiting Nursing Associations, scattered all over the United States and found in nearly every large city, aim to do for the poorer families in their homes as much of that service which the private nurse gives to the family of the well-to-do as necessarily hurried visits, divided between the tenements of a large area, allow. The Visiting Nurse is especially close to the mental and moral atmosphere surrounding the baby. As she performs the physical services that make the mother or the child so comfortable and so grateful, she can and does give the most potent lessons in the value of good temper, good sense and judgment, a pleasant voice and a gentle manner. Every observing dispenser of material relief comes to recognize the difference, in more than physical comfort and easy recovery from disease, of those families in which a kindly and wise district nurse has impressed herself upon the home life.

Third: — There are the associations of varied names and special objects which are working in many centers of social service in the United States for the prevention of blindness, for the special relief and cure of the crippled, for the aid of the anaemic and tuberculous, for the upbuilding of the weak and for the special education of the slightly abnormal children.

Fourth: — The Day Nurseries form a very important group in this manifold effort. Whatever else is tried, or allowed, babies must not be left uncared for while the mother works outside the

home. Hence the large work of the Day Nurseries, which care for over seventeen thousand children in the United States as represented in the work of the Federation of these agencies; while many of the Nurseries, not so federated and little reported upon to the public, care for another unknown but considerable body of little children. The average number of children in each of the more than four hundred Day Nurseries reported in a recent publication of this national Federation, is from twenty-five to one hundred and seventy-five, about one-fourth of them under two years of age and a considerable minority infants of days or weeks or months. The age of admission ranges from six days to two years and the age beyond which the ministrations of the Nursery are withheld from five to seven years. The literature published by the Federation of Day Nurseries shows that the movement is highly educational; ranging from instruction, both written and oral, and largely the latter, in proper dietaries and ways of bathing, etc., to such counsel as "how to make the baby mind without spanking him," and "how to make the baby happy and well at the same time." So valuable is the teaching which the trained nurse in charge of such a Nursery often gives to the mothers of her neighborhood that many persons deeply interested in the home and its most important product the child, wish that the Day Nursery could be emancipated from its exclusively philanthropic ideal, and become a recognized center of instruction and help for all the mothers who need for themselves or for their children a few hours relief each day from the personal care of the baby; and that the use of such an educational center for a small portion of each day by the less poverty-bound, would take from it the sting of "charity." These observers also wish that charity itself would see that it is not right to keep any mother and her baby separated for a full working day of nine, ten or twelve hours, even if the "Nursery is better than the home," and even if the mother is widowed, deserted or in extreme poverty. The Day Nursery, as it might be, would be one of the finest aids to moral protection and one of the best starting points in moral education that modern society could devise.

Fifth: — In 1897, the Congress of Mothers was established by Mrs. Theodore W. Birney of Washington, D. C. This has become a great national institute, with triennial sessions of the whole body, with State branches throughout the Union, and with a vast number of local groups auxiliary, or fraternally coöperating.

"Mothers' meeting," "Mothers' Councils," "Mothers' Clubs," "Fathers' Clubs" (a few) "Parent and Teachers' Associations," and many more names of local auxiliaries show the varied beginnings of this one movement to link the home and the school together and to link all the homes together, in a more complete and intelligent devotion to the interests of the child. Parenthood is the unique moral discipline of the race. The most careless and the most shallow respond in some measure to the demands of this school of experience and try in some poor fashion to accept and fulfill the responsibilities involved. The groups of mothers and of parents, therefore, who study with the teachers how to make social conditions better and how to do their personal duty more effectively for the highest ends of character development in the children, show a moral earnestness which is to be seen in like measure in no other groups of students. A few societies of this type, but not an organic part of the Mothers' Congress, and often taking a more definitely educational name like "Child Study Class," show more serious and elaborate programs, but not more intense desire to learn. The Mothers' Congress publishes a monthly "Child Welfare Magazine," and issues for loaning sets of valuable papers by physicians, teachers and social workers, which bring to solitary mothers in remote country districts the fresh thought of the world on vital topics of home life. This organization called together the first International Congress on Child Welfare held in the United States, which was opened by an address by President Roosevelt, and addressed by many distinguished official delegates from several countries, as well as by experts on special topics from the United States.

Sixth:—An enterprise approaching the work of this organization more specifically by means of the printed word and through reading-clubs and correspondence, is the "After School Club of America." It aims to make the average, not very well-trained, parent more fit to use his or her influence in the hours when the child is not in school. A "Mothers' Book" which includes a chart of appropriate studies for different years, gives the basis of the instruction and suggestion which is offered to the home; and great emphasis is laid upon moral protection and culture. The rapid growth of this agency is a hopeful sign that average American parenthood is neither careless of its duty nor ignorant of its need of instruction.

Seventh:—"Child Welfare Exhibits" have been instituted and held in many cities of the United States in which, by means of charts, graphic illustrations, the stereopticon and all sorts of visual teaching, explained by expert lecturers, the actual conditions surrounding child life have been presented, and the ideal conditions suggested, to vast audiences reaching into the hundreds of thousands. "A Child Welfare Committee," with headquarters in New York City, offers a wide range of important material for loaning in aid of these Exhibits which are rapidly forming elements of instruction and interest at State and County Agricultural Fairs, and in connection with Municipal Budget Exhibits and the like.

Eighth:—There are seven great "Foundations," or philanthropic and educational "trusts," in the United States which deal more or less specifically with moral protection and moral education. "The Peabody Educational Fund;" the "John F. Slater Fund" for the education of "Freedmen and colored children; the "Carnegie Institution at Washington," which offers to advanced students special opportunities of research; the "General Education Board" which has the support of Mr. Rockefeller; the "Carnegie Foundation for the Advancement of Teaching; the "Russell Sage Foundation," and the "Anna T. Jeanes Foundation." Of these great institutions for the improvement of social life, the Sage Foundation makes perhaps the most definite provision for moral protection and moral education. Its "Department of Child Hygiene" (Dr. Luther H. Gulick, Director) was established to "promote activities favorable to the physical, moral and intellectual welfare of children, through research, publication and organization." It has two divisions, that of Recreation and that of Education. The problem of moral protection of the city child in his hours of recreation includes finding or making a place for his play (or the "Playground Movement," as it is called in the United States), and then providing suitable supervision, equipment and suggestive aid to the best use of the play-place and the play-hour. The educational work of the Department of Child Hygiene of this Foundation includes a study of the problems connected with "backwardness" among school children, and the "reasons why so many children drop out of school before the end of the elementary course." These two divisions of work are vitally connected with moral protection and moral guidance and reach back to the home and the conditions of infant life itself. Another department of

this Foundation, that of Child-Saving, directs its efforts toward standardizing and making more effective for the best physical, mental and moral development the care of those children who, orphaned, half-orphaned, deserted or defective in special sense or in mental endowment, need nurture either in institutions or in foster homes. This department, under the leadership of Dr. Hastings H. Hart, is carrying a message of instruction and of practical help to every part of the United States. The Sage Foundation, which has the benefit of expert guidance in all its general and special work, has for its general object "The improvement of social and living conditions in the United States"; and its ten million dollar endowment by Mrs. Russell Sage enables it to do a unique work under the leadership of its general director, Mr. John M. Glenn. The dangers inherent in such self-appointed, self-perpetuating and self-supervised Foundations, with the vast amounts of money represented in them in the United States are not yet in evidence in our country and perhaps may be averted in the future. The present need in America is for competent and recognized leadership, having sufficient funds at command to make that leadership felt strongly in right directions. Hence, for the present stage of social progress in the United States at least, we are grateful for the aid of these philanthropic deposits of the fruits of the power of money kings.

Ninth:—On the opposite side of social activity we have in the United States an institution most flexible in administration, most susceptible to change in aim and activity, most free of domination by the "consensus of the competent," and most quickly responsive to waves of social influence, namely, the Woman's Club Movement. The "General Federation of Woman's Clubs," meeting biennially, represents more than a million women, organized in state branches, and local clubs. They are for the most part the better to do, the more intelligent and public-spirited, of the house-mothers of the United States. The departments of Civics, Household Economics, Public Health, and Education, all deal directly and in many cases of local activity most effectively, with the problems of social condition which affect the child. The last report showed that of the Clubs composing the national body nearly four hundred had established local study of home economics on a plan of vital advantage in the care of children, and more than two hundred and fifty clubs had aided in introducing such study into the public schools, in many cases paying by private contributions for the ex-

pense involved until the tax payers were ready to incorporate the courses in the regular school provision. These devotees of Household Economics have based their activities on the conviction that of the ten billion dollars spent annually for food, shelter and clothing in the United States much is wasted, and more ineffectively used by reason of the ignorance of the house-mother and the lack of training of girls for home obligations. One result of this activity of the Women's Clubs has been the largely increased introduction of courses of study along this line in the Colleges and Universities attended by young women, and to the force of their appeals in this direction has recently been added a strong endorsement of such courses of study in institutions of higher learning by the "Association of Collegiate Alumnae" which gives academic backing to this demand of the experienced house-mothers in club-life assembled.

The educational department of the General Federation of Women's Clubs, together with its Home and Traveling Library sections, has done valiant service for the children of the country, especially in rural districts. Its five points of educational doctrine, stated first by a teacher of wide experience and great influence, have become the slogan of educational advance throughout the Union. These five points are: 1. Strong and well-enforced child-labor and compulsory education laws in every State. 2. A sufficient number of well-equipped and well-cared-for school houses in every community. 3. A properly trained and properly paid teaching force. 4. Expert paid supervision of all school work. 5. Training for the hand, and moral instruction in all public schools. These points, combined in the general aim to "give all children in the United States equal educational opportunity" constitute a noble educational creed. As a result over one thousand towns and cities in the United States show by the last Federation Report marked and definite improvement in some one of the points of this minimum demand in tax-supported schools.

Tenth:—The National Child Labor Committee is a compact organization having large financial and moral support and many subsidiary and local branches. It has consolidated, strengthened and effectively directed the public conscience and intelligence to the protection of children against premature wage-earning. There is no condition of child life in which the physical nature is more weakened and the moral nature more exposed, and the power to

study and to appropriate the wisdom of the world more invaded, than in the monotonous machine-dominated industry of modern life. Such a national body, assisted by the State branches and the local clubs, and the numberless small child labor committees attached to clubs, churches, settlements and charitable societies does a work in defending the rights of children to "life, liberty and the pursuit of happiness" that cannot be overestimated. Said Comenius: "All men require education and God has made children unfit for other employment in order that they may have leisure to learn." The present strong tendency in all the States not having already attained that standard to fix the legal age of the working child at fourteen years is largely the result of effort by the various child labor committees.

Eleventh:—The Consumers' Leagues, national and local, have contributed a vast and efficient network of moral protection by awakening the conscience of the purchasing public, by organizing it and focusing its energy upon securing a guarantee that articles bought shall be made and sold under right conditions. The work of this organization against child labor, against the industrial exploitation of motherhood and of potential motherhood, against the physical and moral exposures of the street for boys in the messenger service and in newspaper distribution, the splendidly able manner in which it has gathered and disseminated information in lines not otherwise available to the general reader, have marked this organization (founded by Josephine Shaw Lowell, and served so signally by Mrs. Frederick Nathan and Mrs. Florence Kelly), as second to none in the service of the ignorant, the weak and the poor.

Child Welfare Leagues are also found in many parts of the United States notably in New York City; and attached to various organizations. These link together health, freedom from premature wage-earning, industrial training, proper recreation and moral education as objects of their devotion to the wellbeing of the children. Some of these Leagues are adding a department of Eugenics as the fundamental basis of their work.

Among the most vital of the organizations definitely engaged in the prevention of exploitation of childhood are the nearly three hundred and fifty Humane Societies of the United States which aim to protect children from abuse and cruelty of every kind. A few of these societies are solely devoted to the "Prevention of

Cruelty to Children," among them the pioneer S. P. C. C. of New York, founded by Henry Bergh in 1874. The majority, however, are organized for the protection of both animals and children. The number of cruel parents and legal guardians prosecuted and punished by means of these societies and the number of abused children, over 50,000 handled by the New York Society alone, testifies alike to the energy and necessity for these societies and also to the need for growing better fathers and mothers. The seven important Humane Education Societies in the United States are working toward that end.

Twelfth:—In the field of juvenile delinquency much is being done to protect the youthful wrong-doer from evil associations and to check his wrong-doing. The establishment of a special "private hearing for juvenile delinquents" in the Courts of Boston, Massachusetts in 1869, and the establishment of an entirely distinct and independent "Children's Court" in Chicago, Illinois, in 1899, mark the beginning of a new era in the social treatment of wayward children and youth. To keep the child, and first offender still youthful and presumably amenable to reformatory effort, as far away as possible from jail and prison and the chance association of the court-room with mature criminals, is the main object of this new way of dealing with wayward boys and girls. The probation system established in Boston, in 1878, is now the rule in all the more enlightened communities of the United States. It puts the wayward child under the strict but humane care of the court, and in personal charge of some interested man or woman. It includes an attention to truant and "delinquent" parents, which keeps them to their duty by an external conscience and a wise social control. If the youthful offender must suffer punishment in a penal institution, or needs the discipline of a reform school, then a system of parole with constant and kindly supervision from regularly constituted authorities, helps to bridge the chasm between the institution and the regular walks of life, and aids greatly in true rehabilitation of character. A movement of great social interest in the direction of self-government and self-reform is being illustrated in the George Junior Republic and similar farm-homes and industrial schools for wayward boys and girls.

Thirteenth:—The "Big Brother Movement" and the "Big Sister Movement" are efforts to aid by volunteer, personal and intimate moral comradeship the wayward boy or girl who is on

probation or parole and otherwise in need of help in the struggle to get on and up. The various agencies of similar personal ministry of juvenile delinquents of the Young Men's and Young Women's Christian Associations link the formal work of the Courts and Institutions to individual character rehabilitation, and thus aid greatly in lessening immorality.

Fourteenth:—The despoiling of youth and innocence by greed and lust have made a market for maidenhood, often for little girlhood, in every center of population in the United States as in Europe. The American Vigilance Association, which is an outgrowth of the small Vigilance Committee of the American Social Purity Alliance, has come into a large and nation-wide activity as a result of many efforts to morally safeguard young girls. The commercialized vice of our large cities, and the interrelation of the saloon and the brothel with all manner of political graft and civic degradation have at last forced the attention of even the "plain citizen," and the "sheltered woman." The ancient hideous partnership between prudery and selfish ignoring on the part of the respectable classes, and those forces of evil which conspire to make the slavery of the prostitute the worst and most hopeless that the world has known, is at last endangered by the aroused conscience of the nation. The formation of this national organization with the President of Leland Stanford University, Dr. David Starr Jordan at its head, is a potent sign that the time is coming when no civilized nation will tolerate the traffic in womanhood.

The social evil is also being approached from another quarter, that of the protection of society against the diseases incident to prostitution. Led by that benefactor of his generation, Dr. Prince A. Morrow, founder of the "Society for Sanitary and Moral Prophylaxis" and author of the epoch-making book "Social Diseases and Marriage," the doctors are at last assuming rightful control of the crusade against the "great black plague." This movement is a triumphant attestation of the growth of moral sentiment and the sense of social responsibility in the medical profession, that profession which for many years tolerated, excused and often advised, irregular habits among men, and consented to inhuman treatment of the woman offender against chastity as though she had no claims upon human justice. The revelations of physicians show forty-five per cent. of sterility in marriage due to venereal diseases, and forty to eighty per cent. of the more serious illnesses and dis-

abling operations from which wives and mothers suffer traceable to this cause. As Dr. Morrow declares, "no disease has such a murderous influence upon offspring." At least twenty-five per cent. of the blindness and a heavy proportion of feeble-mindedness can be laid to this result of vicious habits. And when we learn from the tables of investigators, some of them like Dr. Pileur, men who believe that "prostitution is a necessary evil," how young are the victims of this disease, both boys and girls, we become more sure that this matter is a concern of child care. The largest number of girls found in houses of prostitution and in institutions of punishment by one careful study "were ruined between the ages of fifteen and seventeen, and a large minority between the ages of ten and fifteen years." Of these even an unfriendly student declared that "scarcely twenty per cent. could be said to have sought the life; eighty per cent. had been enticed into it, betrayed or tricked into it, or driven into it by extreme destitution." Seventy-five per cent. of prostitution among women begins before the age of 21; and most men who contract venereal disease do so before the age of 25. These facts make the efforts to instruct the public and warn youth and protect childhood in this regard the only wise course; and a great national "Federation for Sex Hygiene" is now forming in the United States with Dr. Charles W. Eliot, Ex-President of Harvard College as President, to consolidate and make more efficient this element of moral education.

Fifteenth:—The Women's Christian Temperance Union which penetrates to every smallest hamlet and most remote farmhouse in the United States, is the chief link between the problems connected with several phases of the moral protection of children and the average, little-instructed but conscientious womanhood of the country. The church women of the Evangelical Protestant faith are more influenced by this organization than by any other, and the Sunday Schools of these churches are more definitely reached. It is to this W. C. T. U. that we owe the introduction of "Temperance Physiology Teaching" into the Public Schools; and this body of devoted workers is now doing more than any other to secure the teaching of sex-hygiene in schools. Whether or not teachers fully approve the books advocated, the aim of moral protection is clear. Whatever may be thought of the wisdom and right of smoking and drinking on the part of grown men, all science, medical and social, has but one voice and that of con-

demnation for the use by growing boys and girls of any form of stimulant or narcotic. The "Anti-Cigarette" work of this organization, therefore, in so far as it has lessened the evil, is of great use. This organization has solved, as has no other, the problem of suiting information and instruction given to the intelligence and the interest of very popular audiences and to readers who study little and must have their mental food done up in small and enticing packages. Its attractive Charts of "Memory Gems" chosen from Xenophon and Homer to Lincoln and President Taft, all illustrating the beauty of temperance and the dangers of intemperance, including "moderate drinking," have caused many to think of the subjects involved who could never have been reached by the ordinary literature or lectures. Its numerous leaflets, giving the pith of scientific statements and moral appeals from world-renowned physicians, publicists and preachers, if they are not calculated to convince all classes of readers, do induce a serious consideration of one of the most vital of problems on the part of the masses of people who would otherwise be ignorant and indifferent. Critics of the W. C. T. U. might well send for and read a full list of the manifold publications of this indefatigable band of women before making up their mind as to the sum total of its influence and work.

Sixteenth:—The Churches, through the interdenominational organizations of the Young Men's and the Young Women's Christian Associations and through the Federations and Unions of the pastors and membership of various sects undertaking in combination ethical and social work for the public good, are doing far more than ever before to protect youth, to succor the tempted and distressed, and really to "save the world." The "Federal Council of the Churches of Christ in America," has a bureau of research and a standing committee on Social Organization which aim at allying the whole power of the evangelical sects of Christendom with all the social machinery of the non-churchly organizations to better conditions for "the least" and the worst of "these our brethren." The "Men and Religion Movement," which is another phase of this great interdenominational has for its special object the same practical regeneration of society itself, and includes special work for the young. The kindred work of the "College Ministry to City Children" aims to put at the service of neglected little ones the devotion and active help of those preparing for the

Christian ministry, in order that they may "learn by doing their real work." The Evangelical Christians are not alone in turning the power of the church into these practical channels of service,—the Jewish Women's Council with a membership of over ten thousand is one of the most potent and many-sided organizations for the protection of the morally exposed, especially immigrant girls, for the instruction of the ignorant in right ways of life and for the development of strong, upright and noble character in the young. Also the "Liberal" bodies, the Universalists and the Unitarians with many "free" societies outside of denominational lines, but permeated with the religious spirit, notably the Societies for Ethical Culture, make the shielding of the young, as well as the moral training of the child, the business of their organizations.

Seventeenth:—Of "Rescue-Homes" and "Shelters" and like places for the succor of those who have actually lived a depraved life there is a bewildering variety. Chief among these are the Homes of the Salvation Army, the Hope Halls of the Ballington Booth Volunteers and the Homes of the Florence Crittendon Mission. With the usefulness of these moral asylums and moral hospitals to the older men and women this paper has nothing to do; but the youth of many of the inmates of these homes make their function germane to our subject. When we learn that many girls found in the rescue stations are so childish that a doll is the dearest gift they can receive, and that the simplest plays and amusements appeal to them most, we cannot think of these inmates, however familiar with vice and crime, as needing anything so much as moral protection and pitying care. And when a scientific psychologist examining one hundred "fallen girls" of eighteen years of age finds more than one-half of them really but "ten years and under in mental development," we see clearly that they are of those "little ones" whose exploitation is the meanest of crimes!

Eighteenth:—The movement toward beginning the training for democracy in early youth, which has given us the George Junior Republics for the wayward and difficult boys and girls, has begun to inaugurate for the normal and the average well-circumstanced child methods of moral appeal and guidance directed toward early self-discipline. The "School City" has been made a part of the public school system in many places in the United States and, although not all that its advocates claim for it as a solvent of school difficulties in moral directions, has many features of value. Miss

Jane Brownlee has added in her "system" a quite new and far more subtle element of self-discipline, namely, conscious auto-suggestion as a help to the child in realizing his own ideal in personal character and in the group-life of the school. The Boy Scout movement has captured the imagination of thousands of boys and is fast assuming vast proportions. Some confusion has arisen in the United States over the Scout name and purpose, owing to a military order which has been confounded with it. "The Boy Scouts of America" whose "Chief Scout" is Ernest Thompson-Seton, places its emphasis "not on the military side but on peace virtues and an interest in the trades." The boys brought together in "patrols" and "troops" under the leadership of a carefully chosen elder brother and friend who is past master in the lore of field and wood, of stream and camp, replace the "gang" spirit with the fraternity ideal. Before a boy becomes a Scout he must promise, "On my honor I will do my best: 1. To do my duty to God and my country, and to obey the scout law; 2. To help other people at all times; 3. To keep myself physically strong, mentally awake and morally straight." Another organization which connects directly with church life but includes much preparation for citizenship, is the "Order of the Knights of King Arthur." This organization, which includes hundreds of members, has its "pages, esquires and knights," and although saturated with the spirit of the Round Table and the somewhat mystic element of the Idyls of the King, and lacking the out-of-door tendencies which are so valuable in the Scout movement, holds a large body of otherwise careless youth to high ideals of character and of service. It is expected that the "Knight" will enter the Church of whatever faith he is trained in as a final "vow"; but the previous ceremonies and drill, ritual and pledges, might also lead toward a conscious and serious entrance into the higher responsibilities of the voter's duty and obligation. A movement for girls similar to the Scout plan is forming under the leadership of Mrs. Luther H. Gulick. Girls, however, lack the inherited tendency of the masculine side of the house of life to form into groups and brotherhoods. Women have been held so strictly to the interests and service of the smaller group of their immediate households that the instinct for outside relationship with one's peers is not so keen in them as in boys. Hence, although many interesting experiments are making in getting and holding girls together in some congenial form of self-

discipline and sisterhood of service, none has yet been devised that takes strong hold upon the girlish imagination. It is the "post-graduate mother," not the undergraduate woman-child, that is now ready for organization for common aims.

Nineteenth:—The moral protection and moral uplift secured by Trade Union and other labor reform organizations must not be entirely overlooked even in a hurried survey. The use of the Trade Union as a weapon in the fight for better conditions and compensation for the manual laborer is most in evidence when considering men's organizations. But when we remember that the overwhelming majority of women wage-earners in manual and commercial lines are under twenty-one years of age, and that the term of their wage-earning in work outside the home is from four and a half to five years, the term "working-girl" is proved most appropriate, and we understand why the Women's Trade Unions have become so largely educational organizations. The fact that women of "light and leading" are close within the very centers of influence and guidance in the Women's Trade Union League shows how well the better-advantaged womanhood of our day is learning and practicing the principle of sex-solidarity for the public good.

All these private agencies for the aid of child-life and the development of youth rest back upon, make use of and coöperate with the various public provisions of community, state and nation. The Boards of Health, the public-school departments, the tax-supported hospital and dispensary service, the general asylums, rest-cures, convalescent homes and sanatoria of every kind, the courts and reformatory institutions,—all those functions and provisions of the modern State which are either penal, charitable or educational are vitally interrelated with the volunteer work that has been cited. In some instances, the private agencies arise after some public provision shows a need that its work shall be made more effective by forming an educational link between the ignorant and the public aid they seek, or by offering a larger force of personal service than paid public officials can supply. In other cases, in the United States by far the more numerous, private agencies arise to take the initiative in ameliorative, preventive or constructive social work; to run ahead and establish precedents, prove methods, demonstrate practicability; and the State, the Town, and the City, follow on to make more secure, more permanent and more

democratic the approved activity for the common good. The Public School (and it must be understood that this term in the United States stands for the tax-supported, free school open on equal terms to all the children of a community) is the chief "residuary legatee" of all private experimentation in child-saving and child-care. Each year witnesses a new form of public-school approach to the home and to the general social condition which up to that time has been labeled "philanthropy" and held as a private duty of *noblesse oblige*, but which is now become "education" and seen to be a natural and rightful element of the public service. The opening of the public school houses as social centers is the democratic and educational translation of the social helpfulness of the Settlement Movement. The school baths, swimming-pools, playgrounds, fresh-air rooms, special instruction of all sorts, vocational training and guidance,—these all are now in many communities provisions of public educational departments which have been tested by private philanthropic enterprise and have approved themselves to the wisdom and common-sense of the tax-paying public. The new tendency, rapidly growing in the United States is to register all these private experiments in national organizations like that of the "National Society for the Study of Education," and then to seek to put into national laws and national agencies for their enforcement what is approved by experience. The establishment of a national Health Department is being actively pressed. The establishment of a Children's Bureau, to study all pathological elements of child life not now sufficiently dealt with by the Bureau of Education at Washington, is now an accomplished fact, and by the wisdom of President Taft has for its head a woman, Miss Julia Lathrop, who will raise it to high potency of usefulness.

There is constantly increasing demand for the aid of needy centers of population in respect to education, general and special, by means of appropriations from the national treasury; and many societies and individuals are making appeal for a Department of Education in the National Government with a Cabinet Officer at its head, and with most generous equipment and facilities for work, not only to standardize ideals of public education but to equalize more justly, educational opportunities throughout the Union. The present small and poorly sustained Bureau of Education, although giving great service considering its handicaps, cannot do what a great Department might accomplish. The tendency toward "Nationalism"

shown in these movements and appeals is opposed by those most sensitive to the ancient claim of "State Rights"; but the incursion of vast numbers of immigrants, separated from the original settlers of the United States by continents of racial tendency and ages of social development, gives a great push to the idea that all which concerns the life, health, and mental and moral well-being of potential citizenship should have the benefit of national supervision and aid. Already moral protection of immigrant girls, and many national laws, and many activities of the National Department of Commerce and Labor, and of the National Bureau for the Administration of Justice, show that the United States is becoming truly a NATION, with a sense of responsibility to youth and ignorance and weakness alert and powerful at the center of the Federal Government.

When this sense becomes fully conscious throughout the nation, and when the necessary machinery is outlined and established, then the scattered, varied, sometimes overlapping, always fragmentary and altogether insufficient forces which make for moral protection as related to moral education may be organized for fully effective service.

REVIEW OF RECENT AMERICAN LITERATURE ON MORAL EDUCATION

Note: As the object of this volume is to put before the International Congress typical rather than exhaustive expressions of American thought on the problems of moral education, this review does not include many excellent works which might otherwise claim a place. In some instances, notable books like Miss Jane Addams' "Spirit of Youth and the City Streets" have been omitted because their subject matter has been dealt with in the papers preceding.

SOME RELATIONS OF RELIGIOUS AND SECULAR EDUCATION

ELLMER E. BROWN. *Religious Education*, October, 1907.

IN this paper, Dr. Brown, (former Commissioner of Education of the United States) makes the plea that the most fruitful alliance between education and religion for the present is to be found in the development of the moral potentialities of science, democracy and art. The signs of the times point to the fact that "for many in this present age, religion is reached by way of the moral sense, rather than morals by way of religion. It is not that the historic authority, the miracles, the incense of religion, bring men to religious convictions, which thereafter are the ground of all their moral convictions; but it is rather that through the moral sense, through hunger after righteousness, they find a moral universe in which the all-righteous God is their Father." Hence the best meeting place for education and religion in this age is on the moral plane.

Modern education is allied with modern science. Religious education must therefore assimilate the standards and processes of education in science. This means among other things, that it must give up the sectarianism which is so sharply contrasted with the unifying tendency of science. It must furthermore quicken devotion to truth. At bottom the religious sense for truth and the scientific are at one. Historically they have been different. The task of education in the future is to unite them. The best

way of doing this in our age is to make the most of the moral possibilities in the study of science. "Scientific education teaches men to follow truth for the sake of truth in the full conviction that human interests and clear truth must in the end be one. . . . In loyalty to truth . . . our public education rises to the summit of its power."

Modern education is also wedded to democracy. "Democratic education seeks the good of every man because he is man and so reaches its high moral conception of social service." The brotherhood of man for which democracy stands, the older religious conception derived from the fatherhood of God. This age seems destined on the other hand to arrive at the idea of God the father through intensifying the sense of men as brothers. Education can serve religion best by holding true to its alliance with democracy.

Education must seek a third alliance, namely with art, because this too has ineradicable moral implications. Art recognizes values as well as facts. "It has canons which represent the matured experience, the chastened pang and rapture of the race and are not to be disclosed or verified in any moment of time by any individual fragment of the race."

"When modern education has fully entered into this three-fold alliance with natural science, democracy, and art, its newer, safer, and more fruitful alliance with religion will, we doubt not, be near at hand and even at the door."

BOY'S SELF-GOVERNING CLUBS.

WINIFRED BUCK. (Macmillan.)

THIS little book describes the author's experiences with boys' clubs in a Settlement House in New York City. It is full of suggestions as to ways by which the boys' conduct of their club affairs may be interpreted to them to bring out underlying ethical principles, from the principles of courtesy and justice behind the rules of Parliamentary procedure to the graver problems of trustworthiness in the care of funds. In the treatment of offenders the boys may be taught valuable lessons in the ethics of punishment. Left to themselves, they are prone to estimate the gravity of an offense, not impersonally but in terms of their own discomfort. As further

illustration of ethical possibilities, the author mentions cases where the boys may be taught the nature of disinterested group service. She says that like many adults they often regard it as legitimate to accept a bribe where no obvious wrong is demanded and where on the contrary positive service has been rendered. Instances of this sort offer fruitful opportunity for ethical clarification.

P. L.

THE ETHICAL VALUE OF INDUSTRIAL EDUCATION: FROM "PRINCIPLES OF SECONDARY EDUCATION," (VOL. III, "ETHICAL TRAINING.")

CHARLES DE GARMO. (Macmillan.)

FROM the chapters entitled "Realizing the Ethical Value of the High School Studies," we select the following brief quotations:

"Industrial subjects have a larger moral potency as ethical instruments than those of disciplinary and cultural education, for the same reason that applied is superior to pure science. . . . It comes to the teacher with a shock of surprise that whenever he touches a live wire of this kind, he gets a flash of light and energy that seems to transform the doltish or rebellious youth into a new being. We already partly utilize this latent energy in our management of the truant and incorrigible, by giving them at least a partial chance to utilize their inherited powers in manual training. But is it not a pity that we should reserve our natural education for the dolt or the rebel? We use all the resources of natural docility, all the force of parental authority, all the influences of social pressure to hold the great mass of children to a repressive and receptive, though perhaps not unhappy and oppressive, education by desk and book. The education we give is not bad in itself; indeed, it is beneficent and necessary; but it is partial, since it appeals to but one-half of human nature, and that not the strongest and most effective. Most of those we teach in the schools come from a not distant ancestry that never knew the restraint of the desk or the enlightenment that comes through the book, but they do come from an ancestry trained even to the remotest past through productive labor. Education should utilize these stored-up forces."

The student takes a new attitude toward his studies when

they are grouped around industrial purposes instead of being a meaningless, academic aggregation of unrelated subjects. He "works with a hope and understanding and enthusiasm that are often painfully lacking in general education. In so-called culture courses, that is given to the student which seems good *for* him; but in industrial courses, . . . that is given which seems good *to* him. . . . In a school whose curriculum is thus organized, discipline practically takes care of itself, for the institution seems to the youth a real, and not an artificial thing. Teachers become to him friends and guides, not educational policemen on the watch for the infraction of rules. The occupations of the class-rooms prepare for those of laboratory and shop, and these in turn seem to him instinct with the incentives that move men in the outside world. The industrial subjects simply carry the ethical significance of applied science one step farther, in that they permeate and consecrate to living ends all the other contributory subjects of the curriculum."

MORAL PRINCIPLES IN EDUCATION

JOHN DEWEY. (Houghton Mifflin Co.)

THE author elaborates in this work his well-known paper on "Ethical Principles underlying Education" previously published by the National Herbart Society for the Study of Education. He begins with the distinction between "moral ideals" and "ideals *about* morality," the former being ideals of any sort whatever which genuinely take effect on conduct and improve it, the latter being information which may or may not transmute itself into good character. The business of the school is to see that the greatest possible number of ideas acquired by children and youth are of the former kind, that is, obtained in such a vital way that they become *moving* ideas, motive *forces* in the guidance of conduct. Direct moral instruction Professor Dewey therefore regards as comparatively small in influence when measured against the indirect development of character through the training afforded by the school life as a whole.

These indirect agencies are in general three in number, (1) the life of the school as a community, (2) the methods of instruction, (3) the social nature of the subjects studied.

In providing the training which comes from life in the school community, teachers are all too apt to emphasize pathologic and formal aspects. Stress is laid upon correcting wrong-doing instead of upon forming habits of positive service, i. e., the habits of initiative, leadership and vital interest in community welfare, most needed in a progressive democracy. These powers can be developed only as the school reproduces within itself typical conditions of social life outside instead of emphasizing regulations which appeal to the child as only conventional and arbitrary requirements. "The habits of promptness, regularity, industry, non-interference with the works of others, faithfulness to tasks imposed, which are specially inculcated in the school are habits that are necessary simply because the school system is what it is, and must be preserved intact. If we grant the inviolability of the school system as it is, these habits represent permanent and necessary moral ideas; but just in so far as the school system is itself isolated and mechanical, insistence upon these moral habits is more or less unreal, because the ideal to which they relate is not itself necessary. The duties in other words are distinctly school duties, not life duties. If we compare this condition with that of the well ordered home, we find that the duties and the responsibilities that the child has there to recognize do not belong to the family as a specialized and isolated institution, but flow from the very nature of the social life in which the family participates and to which it contributes. The child ought to have the same motives for right doing and to be judged by the same standard in the school, as the adult in the wider social life to which he belongs. Interest in community welfare, an interest that is intellectual and practical, as well as emotional,—an interest, that is to say, in perceiving whatever makes for social order and progress, and in carrying these principles into execution—is the moral habit to which all the special school habits must be related if they are to be animated by the breath of life."

The moral training from methods of instruction, the second agency, is at its best when instead of emphasizing passive, individual, competitive absorption as the mode of learning, scope is allowed for active, social, co-operative modes. In the common old-fashioned method, "the child is prematurely launched into the region of individualistic competition, and this in a direction where competition is least applicable, namely, in intellectual and artistic mat-

ters, whose law is co-operation and participation." He is expected to absorb, to appreciate the productions of others, rather than to add to the world's values by his own powers. He is encouraged too constantly to get ahead of others and not enough to work *with* others in forwarding common aims of social service.

The school studies make the third resource. The various subjects should be considered not as a series of isolated branches of learning but as instruments for bringing the child to understand the unified social life which each study is meant in its own way to interpret and to further. Geography, for example, has to do with all those aspects of social life which are concerned with the interaction of man's life with nature. History has ethical value to the extent to which past events are made the means of understanding the structure and workings of society to-day. "What the normal child continuously needs is not so much isolated moral lessons upon the importance of truthfulness and honesty, or the beneficent results that follow from a particular act of patriotism, as the formation of habits of social imagination and conception."

In discussing these various agencies, Professor Dewey is thinking of the school as primarily an instrument for the creation of social intelligence, social power and social interests. It cannot be said to be organized on an ethical basis unless it sets this threefold aim definitely before itself. Its problem therefore must first be to understand the social reference, the "what" of the conduct which it seeks to realize. The other aspect of its problem is psychologic: i. e., inasmuch as conduct has a certain method and spirit also—its "how," we must know (1) what are the native instincts and impulses out of which all behavior ultimately and radically springs; (2) what they are at each particular stage of the child's development.

The difficulty in the past has been that character has been conceived too generally in terms of results. We need to conceive it clearly in psychologic terms, that is, as a process, as working or dynamic. One necessary constituent of moral behavior is force, efficiency in execution as distinguished from the good intentions upon which moral books and lectures are prone to lay stress. Since sheer force, however, may be brutal, or mistaken and harmful in its ends, it must in the second place be organized along social channels, the really valuable ends. But the consciousness of these ends must be more than merely intellectual; it must be

emotionally responsive to the ends and interests of others. The problem of the school is therefore (1) to afford sufficient opportunity for the spontaneous instincts and impulses to work out their own results; (2) to afford the conditions necessary for the formation of good judgment (the sense of relative values), conditions, that is, which allow the child to select for himself and to attempt to put his selections into execution for a final test of their soundness; (3) to train the child in sympathetic openness and responsiveness by allowing free social intercourse between pupils and between pupils and teacher, and by bringing him into contact with what is most vital in history, in literature, in his aesthetic environment.

The author summarizes his plea in the following words: "We need . . . a genuine faith in the existence of moral principles which are capable of effective application. . . . We believe in moral laws and rules, to be sure, but they are in the air. They are so *very* 'moral' that they have no working contact with the average affairs of every-day life. These moral principles need to be brought down to the ground through their statement in social and in psychologic terms. We need to see that moral principles are not arbitrary, that they are not 'transcendental'; that the term 'moral' does not designate a special region or portion of life. We need to translate the moral into the conditions and forces of our community life, and into the impulses and habits of the individual. . . . The teacher who operates in this faith [that moral principles are inherent in community life and in the working structure of the individual] will find every subject, every method of instruction, every incident of school life, pregnant with moral possibility."

SOCIAL ASPECTS OF EDUCATION.

IRVING KING (Macmillan.)

THIS work consists of a series of "sources" (from books, magazine articles, speeches and the like) and original discussions on various phases of the school life as a social activity and as an agency for social progress. It aims to introduce students in normal schools and teachers in practice to an understanding of the twofold social relationship of the school,—its internal character as a community and its relation to the life of society outside.

Under the first heading, the author considers the general nature of group life, the spontaneous social life of children, the social life of the school as expressed in its government, and concludes with the bearing of such corporate activity upon the development of character. Under the second head, he outlines the social origin of the school, its responsibilities to society and its relationship to other agents of social progress. The chapters are built around "documents" and the author's introductions or presentations. Each contains an annotated bibliography besides a list of topics for further study.

THE BOY AND HIS GANG

J. ADAMS PUFFER. (Houghton Mifflin Co.)

THE boys' gang used to be looked upon as the surest evidence of total depravity. The new point of view studies the gang to discover the interests which lead to its formation and to see whether these instincts cannot be turned to account in making it over into an instrument for moral betterment. Such a study has been attempted in this book by Mr. Puffer, who is Director of the Beacon Vocation Bureau, Boston.

During the period of life beginning at about the tenth year and extending to the sixteenth, the boy, up till that time individualistic, tends by instinct to associate with other boys in the formation of gangs. These gangs, though spontaneous, are the result of certain normal, well-defined needs of the boy's nature and are characterized by definite group activities, such as playing games, traveling, stealing, fighting. Of the sixty-six gangs studied by Mr. Puffer, all had as their reasons for being most or all of these purposes. The gangs were more or less well-organized bodies with one or more leaders, chosen for their superiority in activities calling for strength, daring or the like. They showed entire freedom from race-prejudice in their membership. Rules exacting loyalty and just treatment of one member by another were found to be prevalent. Each gang had a local habitation or meeting place, such as a particular street, lot, and so forth. On the whole, the gang, either good or bad, is shown by the description given it to be a social organism with specific possibilities arising from its collective nature, which the individual boy is incapable of realizing without membership in some such organization.

Psychologically the gang in its activities can be said to recapitulate, in the main, the life of savage primitive man. In its group fighting, migratory habits (Wanderlust), predatory habits, etc., it repeats the chief occupations of adult man in early times. Its main function may be said to be to prepare the way for the future life of its members as social beings.

Of these activities of the gang, some, such as plaguing people, are entirely anti-social and of little value as a training for the life of manhood; others, such as fighting, though anti-social, teach physical and moral courage, self-reliance and self-control. Stealing by the gang as a unit can be converted into a worthy habit of collecting natural objects or of making articles in workshop groups. Wanderlust, or the desire for travel, which sometimes leads to unfortunate results, is normal and can be utilized to great value in trips into the country or to historic places. Group games or sports, such as baseball, are wholly desirable, and result in physical health, training of the will and intelligence, and, best of all, the formation of such social habits as coöperation and obedience to the group will. Adequate playgrounds are an essential to the full realization of this aim. Theater-going, a favorite pastime of gang members, if confined to melodrama and instructive or spectacular moving-picture or other shows, is at least not harmful.

"The gang is a natural and necessary stage in normal development." Its activities cannot, for the most part, be suppressed, and they therefore require direction to the end that its members become useful, normal citizens. Loyalty, self-command, obedience, self-sacrifice and coöperation are qualities taught in one way or another by most gangs, good and bad. Even group stealing, as an extreme instance, emphasizes loyalty, coöperation and courage. All these traits fostered by gang-life are of positive value at bottom and can be made social in their result, if for the anti-social occupations like stealing or plaguing people are substituted those that have been mentioned.

H. D.

HOW TWO HUNDRED CHILDREN LIVE AND LEARN

RUDOLPH R. REEDER. (Charities Publication Company, New York)

DR. REEDER, Superintendent of an orphanage at Hastings on the Hudson, New York, lays the major emphasis upon the moral

value of the influence which children can be led to exert upon one another. How are they to be provided with moral experiences, rather than merely academic and intellectual contacts?—this he conceives to be the main problem.

“One moral experience is worth a score of formal lessons in morality. One of the boys in our garden class stole radishes from another boy’s garden and was caught in the act by two or three of his companions. All of the gardeners were at once assembled; the boy and his case were set before them. After some informal discussion a motion was made by one of the children that the boy forfeit his garden. It was one of the best in the plot, and he had spent much time on it, but by his deed he had violated property rights and thus forfeited his right of its ownership. The motion was unanimously carried. When the assembly was asked if there was any further business concerning the matter, it was moved by one of the children that this boy be required ‘to weed all of the other gardens.’ This motion was not entertained by the chair, but would no doubt have carried if a vote had been taken on it: first, because recent rains had greatly increased the growth of weeds in the gardens; second, because of natural laziness in relation to such work . . . and third, because the thief was an unpopular boy.

“Soon after the walls and ceilings of one of our boys’ cottages . . . had been decorated, a boy made with a nail an ugly scratch about ten feet long through the paint on the wall of one of the dormitories. . . . He was brought to the office by other boys of the cottage with the request that he be ‘everlastingly licked.’ But they were shown that there was no connection between the culprit’s offense and a ‘licking.’ They were then given some instructions as to principles of punishment with special reference to the fact that punishment should bear a natural relation to the offense, and that it should, when possible, take the form of an indeterminate sentence. The matter was referred back to the boys for further deliberation. The decision reached and presented the following day was that the boy should sleep in the attic, going to bed in the dark, until such time as it was thought safe for him to return to the dormitory. He was kept sleeping in the attic for about six weeks.

“Several interesting inferences may be drawn from such instances as these. First, that children are capable of rational ac-

tion upon moral questions. Second, that it is unsafe to give absolute authority into their hands, as has been attempted in some of our school government schemes; for children are emotional and may be mercilessly cruel in passing judgment and executing moral or governmental functions. Third, that participation in government under proper restriction is an essential factor in the training of the future citizens of a democracy, and that helping to discipline and govern others promotes self-government. Not one case of stealing from gardens has been reported, or to our knowledge has occurred since this case, which happened three years ago. The damage to the wall was repaired, and no similar case of vandalism in the cottage has occurred for about the same period.

"Children, as far as they are able to understand should be conscious of the process through which they are passing. Nothing will secure their coöperation more surely than to understand your purposes concerning them. I have found it a good plan to place before them for solution problems in child-training concerning themselves and other children. Attempts to solve such problems lead the child to introspection and self-inquiry."

Dr. Reeder is by no means inclined to underestimate the value of direct moral instruction. It should indeed be given with a place allowed for it on the regular program. "The fear of making a moral lesson or application too direct or too obvious has become a fetish with many parents and teachers, and the result often is that no moral instruction whatever, is given. . . . In attempting to adjust methods of discipline and instruction to the caprice of the child, many parents and teachers have [come to rely] upon devices and expedients rather than principles. I once knew an indulgent mother who was unable to get her young son to bed without resorting to devices, one of which was for a member of the family to impersonate a hotel proprietor, receive the boy as a guest and show him his room.

"Cases in which direct instruction given in season would no doubt have served as prevention . . . have come within my experience. K—, at fifteen years of age, told me what a hard struggle he had had to break up an injurious personal habit after my first conference with the boys on the subject some two years before; also, that he had not known the practice was wrong or would work injury to him until so instructed.

"Just as school nurses and settlement workers find in thousands of homes, deplorable ignorance concerning dietary, sanitation, the care of the children and the sick, resulting in ill health and a high mortality rate, so many teachers if they inquire, find distressing ignorance among school children concerning personal habits, purity, temperance, righteous living, etc. . . . Direct instruction properly given will go a long way toward enlightenment and prevention."

SOCIAL EDUCATION

COLIN C. SCOTT. (Ginn & Co.)

THIS book is a plea for readjustment of school conditions to allow two needed reforms: (1) Independent thinking on the part of the pupils, to counteract the deadly uniformity encouraged by the usual conditions where the teacher prescribes the material and the modes of thinking for a whole class alike; (2) Self-organized and self-directed groups of pupils, in order to provide training in democratic responsibility. The second aim includes the first. The author insists upon the conception of the school as a social organism, created by society in order to influence society effectively. It can not perform its social service adequately unless it trains pupils in the two main requirements for social life — responsibility as members of some group, and initiative.

From this point of view, the author discusses three types of school. In Chapter 3, he describes Abbotsholme in England, but finds its ideal unavailable for America because it is monarchical. In Chapter 4, he discusses the George Junior Republic. He can not count this as an ideal for the public school, first, because it is intended for abnormal boys and girls, and second, because of its exaggerated emphasis on legal and economic features. The children who compose this institution are mainly delinquents who are already preternaturally and morbidly sharpened on the legal and economic aspects of life. In the third place, the Junior Republic allows only *self-government*, i. e., it is an institution created by adults and turned over in part for the children to run themselves. They are not responsible for its inception and its continuance. What our schools need in order to provide training in genuine group-service is to allow place for groups called into

being by the children themselves, and capable of going to pieces entirely as soon as the members fail to keep them working.

In Chapter 5, Professor Scott lauds the value of Professor Dewey's contributions to education in the experimental school conducted under his supervision (see Dewey: "School and Society"). Dr. Dewey has done much, he says, to show that it is the course of study (rather than as in Abbotsholme, the rest of the daily life, or as in the Junior Republic, the legal and economic feature) which is the essential work of the school and into which the spirit of democratic social service ought to be introduced. Nevertheless, argues Professor Scott, something more is needed. The course of study is organized by the teacher. The responsibility for initiating it and seeing it carried through is not the pupils' but the teacher's. In studying it, the children get valuable social lessons in co-operation, obedience and the like, but not the training in initiative and responsibility which comes from self-organized, self-directing groups.

The remainder of the book illustrates how this training may be made possible in the ordinary school. Professor Scott describes how children in various schools under his observation formed groups for cooking, for printing, for photography, for sewing, for dramatic presentations. The groups were organized entirely by the youngsters who selected their own leader when one was necessary. They were free to choose for themselves what work they would do. Not all of the work of the school, by any means, was left to them. In many cases the groups were organized for activities that lasted less than an hour a day. In one third-year class of fifty children, thirty-eight different groups were formed during the year, and there was no child who was not a member of one or more of these groups. About sixty per cent. thus got the opportunity for leadership. As an illustration of how such a group may contribute to the learning of the prescribed subjects, the author tells how a seventh-grade group organized itself in order to work out a way of ascertaining the cubic contents of a standpipe which supplied their town with water. The moral value of all this self-directed activity, Professor Scott finds in the training in group-responsibility, leadership and free selection of purposes whose inception as well as execution rests entirely with the members themselves.

H. A.

WORKING WITH THE HANDS.

BOOKER T. WASHINGTON. (Doubleday, Page & Co.)

THE author, who has devoted all his life to the moral and economic emancipation of his fellow-negroes, is convinced that their salvation lies in the social and personal discipline which comes from manual labor. The negro as a slave "was worked"; now that he is free, he must make a man of himself by working. In the course of extensive travels Dr. Washington found that a majority of the blacks were tillers of the soil; but that owing to gross ignorance of proper methods, they were barely able to eke out an existence. To teach them how to work wisely, he founded Tuskegee Institute, the school described in this volume.

The first courses offered were agricultural. With the development of this department, there arose the need for courses in poultry-raising, lumbering, carpentry, building, and road-making. Everything at Tuskegee, from the well-constructed buildings to the daintily prepared meals in the model kitchen, is made by the students themselves. They learn by doing.

The economic aspects have been stressed by Dr. Washington; for he believes that with an ignorant and poverty-stricken race, the first essential is to teach them how to win their bread. This, however, does not mean the slurring of character development. On the contrary, Tuskegee tries always to make the two go hand in hand. No detail is unimportant from this point of view. The personal appearance of each student, the way he spends his funds, the care he takes of his own property and that of the school are all as much a part of his education as learning how to cultivate the soil.

To reach the negro home, Tuskegee also educates the girls. Its courses in domestic science, nursing, sewing, furniture making, are attended by students from all over the country. These women upon graduation return to their homes, and in true Tuskegee spirit give to the community at large what it has been their privilege to receive. To reach those who are not able to come to the Institute, Tuskegee conducts Farmers' Conferences and Mothers' Meetings. It distributes literature, and has established day schools, night schools and settlements.

L. M.

Further information on the subject of Moral Education in America may be found in the following:

Educational Problems, by G. Stanley Hall. (Appleton & Co., 2 Vols.) Contains a chapter on Moral Education with brief resumés of the studies (statistical and other), made by recent investigators.

The Coming Generation, by William B. Forbush (Appleton & Co., 12mo. pp. 402), is a summary of "all the forces that are working for the betterment of American young people." It shows what is being done to meet the problems of home training, moral training in school, eugenics, prevention of crime, vocational guidance, recreation, economic difficulties, social service and religious training. It contains copious bibliographic references.

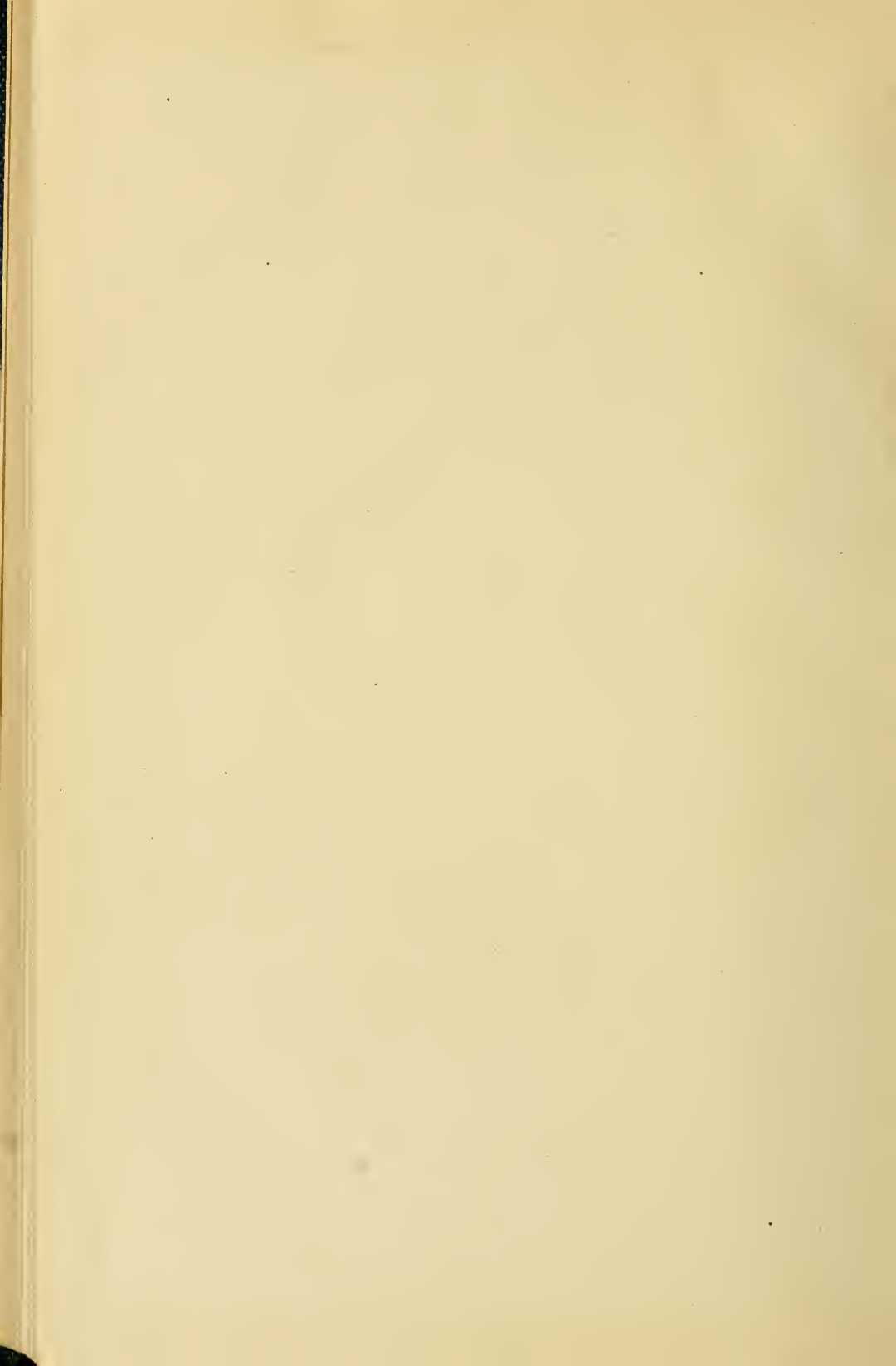
Religious Education, a bi-monthly published by the Religious Educational Association, 193 Michigan Avenue, Chicago, Ill. (Subscription three dollars a year.) The number for February, 1911 contains an account of methods of moral education in a number of States in the Union besides a bibliography of fifteen quarto pages on Moral Instruction in the Public Schools. The Association has organized a special council charged with the specific duty of furthering a non-sectarian moral education in the schools maintained by the public. Many excellent papers on this subject are contained in the 1911 and 1912 numbers.

Education with Reference to Sex, the Eighth Yearbook of the National Society for the Scientific Study of Education (University of Chicago Press), is a survey by Professor Charles R. Henderson, of the pathological, economic, social aspects of the problem, and agencies and methods by which solution is attempted.

The Survey (subscription two dollars a year), a weekly Journal of Constructive Philanthropy published by the Charity Organization Society of New York, contains articles on matters of social, charitable and civic concern, with news of meetings, discussions, reports, practical efforts, reviews and the like. It is invaluable for the educator who is interested in the relation of moral education to social reform.

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